With His Own Brush" by Daniel J. Fleming. Courtesy of the Friendship Press (See Page 215)

he Women's Missionary Magazine

Of The United Presbyterian Church

DECEMBER, 1949

THE WOMEN'S MISSIONARY MAGAZINE

Of The United Presbyterian Church Of North America

Published monthly September to June, Bimonthly July-August under control of the Women's General Missionary Society of the United Presbyterian Church 902 Publication Bldg., 209 Ninth Street, Pittsburgh 22, Pa.

Entered as second-class matter at the Post Office at Pittsburgh, Pennsylvania. "Accepted for mailing at special rate of postage provided for in the Act of February 28, 1925, authorized February 14, 1934."

Subscription Price — $1.50 a year

Obituaries — 15c a line

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A Little Time Apart

Courtesy The Japan Christian University Foundation

A Japanese Christmas Card

Out of the bitter night the day is breaking;
Out of the utter darkness comes the dawn;
Light of the World, Thy sleeping sons awaken,
Shine on our souls, and lead us, lead us on.
Lead us, O Saviour, to the long-for glories
Of that far Home, Thy heavenly dwelling-place;
There through the ages may our eyes behold Thee,
Never through clouds again, but face to face.

—Myoshi, a patient in the Hospital for Lepers at Oshima

(Translated by Lois J. Erickson of the Reformed Church in America and used with her permission)

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The Women's Missionary Magazine

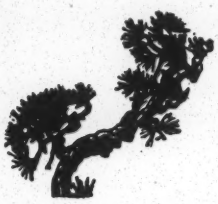
VOL. LXIII DECEMBER, 1949 No. 4

LEARNING THE GLORY SONG

Songs Of Darkness And Light

Let's Study Japan

By PAUL H. VIETH



The foreign missions topic for 1949-50 is most timely and significant. This could be said of any topic, any year. But it applies with peculiar force to Japan. Considerations such as the following lead to this conclusion.

1. Japan has always been a mysterious country to most Americans.

2. We have had a spiritual and cultural break with Japan because of the war. This is a time for reconciliation. The Japanese people are humble and repentant for whatever sins they committed in making war. It is not yet clear that Americans are equally repentant for the sins on their side. Or do we still hold to the myth that there can be war in which all the guilt is on one side, namely the side of the "enemy"? It would be illuminating if study groups could take a frank and objective look at the war as it looks to Japan. But primarily our effort at reconciliation should deal with the present and future, not too much with the past.

3. We as a nation have accepted a great responsibility toward Japan. We insisted on unconditional surrender. We sent in an Occupation to demilitarize her, and teach her the ways of peace and democracy. The Japanese are willing pupils. How good are the American occupiers as teachers? Some have called this the greatest experiment in history. On its outcome will depend the future welfare of 80 million Japanese people. Is it not important that Americans should study to inform themselves on what actually is going on in occupied Japan?

4. Japan has been cruelly stricken down by the war. Her cities were laid waste, her productive capacity reduced to a fraction of what it was before the war, her ships destroyed and her foreign trade limited to whatever is the will of the conquerors, her natural resources wantonly used up, her people discouraged because of defeat and the scant promise for the future. If ever anybody needed our help, the Japanese need it now. The Christian spirit of Americans will

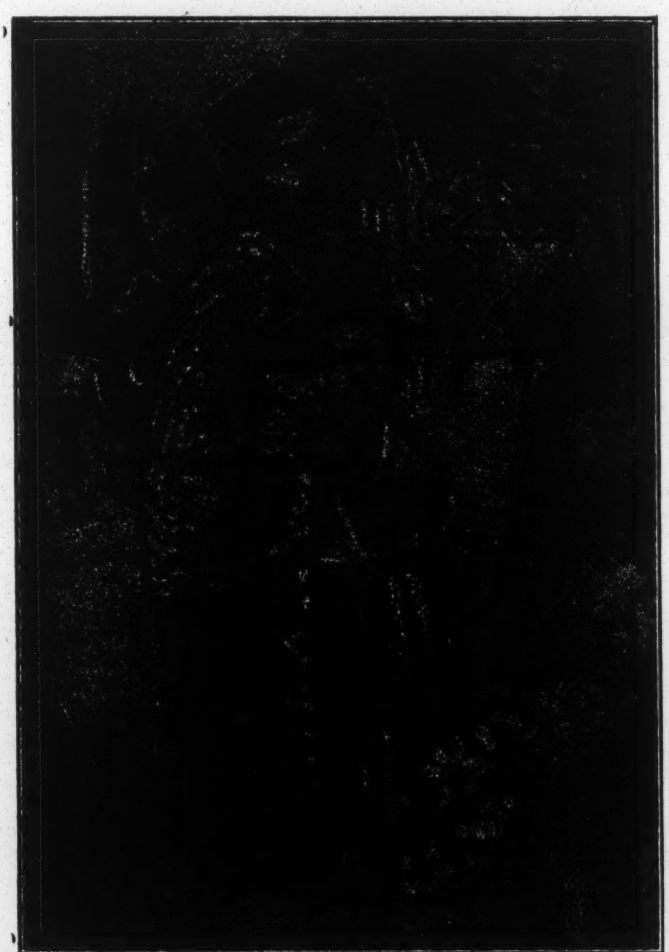
*Dr. Paul H. Vieth spent more than a year in Japan as adviser in religious education to the Occupation. This article is printed through the courtesy of the Friendship Press.

Suggested Study Book for Adults

Supplementary Books, including these Titles are available (See p. 249)

rise to the need once they see that need clearly. The need is not only for material goods but for friendship, encouragement, and spiritual fellowship.

5. Japan needs Christianity, and the opportunities for Christian work are greater than ever before. The old foundations of extreme nationalism, emperor worship and belief in a special god-ordained destiny for Japan have crumbled. The union of religion and government has been replaced by free religions in a free democratic state. Shinto and Buddhism have been unequal to the needs of the hour in both theology and social program. Christianity can meet these needs, and many Japanese are eagerly seeking to learn about Christianity.



Are they looking and listening and waiting for an opportunity to learn about Christ?

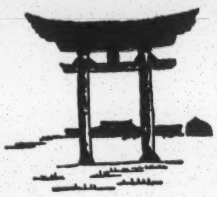
These considerations mark out the significance and opportunity for the study program on Japan. They cry out also for a program of Christian social action.

Let the churches make the most of this opportunity! The Missionary Education Movement has provided a series of excellent reading and study books. (All are available through our Literature Department; a selected list of titles appears on p. 249.) It is to be hoped that many church groups will go thoroughly into the subject, far beyond the limits of the mission study books. Let us see the tremendous significance of developments in the Far East. Then let us inquire what Western friendship, goodwill, and the Christian religion, can contribute to the future not only of Japan, but of world order. Such a study cannot but help to make Christian duty clear to every church which undertakes it.

Japan Begins Again

Textbook by WILLIAM C. KERR, D.D.
Reviewed by MRS. WALTER R. FORREST, Pittsburgh, Pa.

The Light Of Empire Goes Out (Chapters 1—2)



The song that comes out of the land of Japan in this Year of the Ox (1949) is a creaking song of toil—of the patient, plodding work that is needed as the defeated nation struggles to get under way again.

Along with this sound there comes an overtone of bewildered mental discord, as Japan tries to play the music of new American ideas upon the ancient instruments of her past thinking.

A Glance At Present-Day Japan

Economically, Japan suffers the fate usually found only in a country that has been invaded. With her cities 80% destroyed, and with two and a half million buildings burned, her housing problem is staggering. Families are still scattered, or, if together, huddle in one room or part of a room.

Food is rationed and very scarce; housewives must sell their possessions to buy a few extra calories in the black market.

There is little work, for few firms have buildings left in which to conduct business. The repatriates being continually brought back from Japan's former possessions are scarcely welcomed, because there is neither room, food, nor work for them.

Politically, Japan is completely deflated. The light of empire that was held aloft so proudly—the light that was to make Nippon the leader of the Orient—is now quenched. The little nation that grew in a few short years from four small islands to a great Pacific empire is back to the four islands again.

For the first time in history, Japan has lost a war. Her boasted imperial troops are vanquished, her leaders have been tried as criminals, her Emperor is a puppet, her national holidays have been abolished, her flag is seldom seen.

Psychologically, the people are bewildered. Aside from being relieved that they were not massacred by the Americans as they had expected to be, they do not know what to think or believe. All their former standards are overthrown; they have lost faith in their leaders; of the new ideas being offered them on every hand, they do not know what to accept, and what to reject. Allegiance to the Emperor is the only loyalty remaining from their former life.

Religiously, there is a vacuum in this land. The old religions have been discredited, the new not accepted. "Japan has a thousand gods, but no God."* People continue to follow the forms of Buddhism and Shinto, but without real belief.

Unfortunately, only ½ of 1% of the population has accepted Christianity. One Christian said, "We in Japan have 99 and ½ sheep outside the fold, and only half a sheep within. The half sheep must work very hard to reach the 99 and ½."

But there is a greater interest in the new religion today than there has ever been before. For there is a vast emptiness in many hearts, a great need for something to cling to. It is an opportunity for the Church of Christ such as may never come again in this land.

A Look Into The Past

How did Japan reach her present unhappy situation? Let us look into the past to see.

*Dr. Senji Tsuru

The *beginnings* of Japanese history are lost in mythology, but this mythology has been taught to the people as fact. According to legend, the islands were created from drops of water that fell from the jeweled spear of the god Izanagi; and the first emperor was great-great grandson of Amaterasu, the sun goddess. Hence the name Nippon ("the sun is the origin"); hence the belief that Japan was destined to rule the world.

The first emperor, Jimmu Tenno, was supposed to have ascended the throne in 660 B.C., though this date is doubtful. It is true, however, that Hirohito is Jimmu's 124th descendant in direct succession.

Before 500 A.D. the Japanese were a primitive people, living in clans and worshiping nature. About that time they made their first *contact with China,* which already had a highly developed civilization. From China, through the agency of Buddhist priests, the Japanese learned to read, write, and count; to make silk and many other things; how to conduct a central government; and, of course, to believe in the religion of Buddhism.

From the ninth to the nineteenth centuries Nippon was a *feudal state,* with a system of rigid social classes, extending from the emperor down through the *shogun* (dictator) who ruled for him, through feudal lords in charge of provinces, through the famous *samurai* (warriors) who served the lords, on through the farmers and artisans to the merchants at the bottom. During this thousand years, life became regimented, and the citizen's only duty was to obey.

A brief *contact with the West* came between 1550 and 1600 when Portugese sailors discovered Japan and introduced trade and Catholic missionaries. When the shogun began to suspect that this trading and preaching might lead to invasion, the brief contact was abruptly ended.

For the next 250 years Nippon remained in complete *isolation.*

Modern Period

Her *modern life* began in 1854 when Commodore Perry opened her closed door with the aid of ten gunboats. Compelled to compete with the West, Japan now sought to learn its ways. She sent representatives over the world to learn modern methods in government, medicine, army training, and manufacturing. As a result she transformed herself almost overnight from a feudal society with handcraft methods, to a modern industrial nation. Sadly enough, however, the Japanese representatives did not see, and were not shown, that the *basis* of the West's greatness is the Christian philosophy underlying its material advancement.

Now finding herself desperate in trying to feed her 60 or 70 million people on land area the size of California, Japan pushed manufacturing to the limit, that with its proceeds she might import the food she needed.

This helped, but not enough. She tried colonizing in various places, but was everywhere repulsed. She felt she must have more land. Some she seized from China in 1895, some from Russia in 1905. In the 1930's she tried China again, but met unexpected resistance.

The United States had been her friend during the earthquake of 1923, but our Oriental Exclusion Act the next year was a slap from which she never recovered. Her militarists used it as a strong lever to build up ultranationalistic feeling. In 1941 she struck the blow that was to carry the flag of the Rising Sun into a great Pacific empire.

By 1945, that hope was dead. The Emperor himself had told the people that the myth of their divine destiny was only that. The glorious dream was over. The light of empire had gone out.

Lights Along The Way

What are the beliefs to which the people of Japan have looked for light by which to live? Let us glance at the religions that existed in this country before the true Light was brought in, and then at the story of Christian missions.

NON-CHRISTIAN RELIGIONS

Shinto means "the way of the gods." It arose from the idea that all things, animate and inanimate, have spirits that can be worshipped. Chief deity is the Sun goddess, but other gods are Fire, Thunder, Wind, Rain, Rice, Water, Industry, Wealth, Wisdom, Strength, Beauty, Happiness, and Long Life. Most of these deities are considered friendly, and do not inspire fear. Ancestors are also worshipped.

Small images of certain gods are kept in most homes, either in a wall shrine or on a special "god shelf." Before these obeisance is made each day. Or the Shintoist with a special petition may go to a wayside shrine, always recognizable by the gateway called a torii ("bird perch" in ideographs) made of two uprights and two curved cross pieces.

Here the worshiper washes his hands and rinses his mouth that he may be pure enough to approach the god. He then bows, claps his hands to call the divinity's attention to his presence, makes his petition, and casts a coin into the box. This completes his worship unless he wishes to make a very importunate plea. In that case he may buy from the priest slips of paper containing prayers which can be twirled or twisted or burned. Or he may walk a hundred times around the courtyard, carrying a bunch of short ropes, by which he counts off the times he passes the shrine.

There are many variations of Shinto; all of these save one are classified together as Sect Shinto. The one classified separately is *State Shinto* (teaching of the Emperor's divinity and Nippon's destiny to rule the world) which was taught in the schools and made the compulsory state religion of the nation. State Shinto has now been abolished, but many types of Sect Shinto continue.

Buddhism, Japan's other great religion, is the same in this land as in others, teaching the suppression of desire as the means of reaching the blessed state of Nirvana, or peace in oblivion. Through continual self-purification, carried on in a chain of incarnations, the Buddhist hopes eventually to become fit to be re-absorbed into God, of whom he was originally a part.

The Message of Three Little Maids of Japan: Hear No Evil, Speak No Evil, See No Evil.

*The children's god, a wayside shrine.

Since Buddhism deals much with death and Shinto with life, many Japanese have participated in both religions, often having the image of Buddha on or near the Shinto god shelf.

Catholic Missions

During Japan's brief contact with the West before 1600, Catholic priests from Spain and Portugal brought the first light of Christianity to the islands. Francis Xavier, with other Jesuits, started a movement that claimed 200,000 converts in thirty years, but also unfortunately aroused suspicion by showing interest in politics as well as religion.

When the shogun was warned by a ship captain that Spain often used mission work as a prelude to invasion, he proclaimed an end to all contact with the outside world, and ordered the missionaries to begone. Severe persecution, even to crucifixion, of converts who refused to tramp on a cross, stamped out all signs of the new religion, but it continued to exist undercover in some places during the 250-year period of isolation.

The Light of Protestantism

Even before Japan opened her closed door in 1854, certain Protestant groups had been interested in this little-known country. A missionary society in Massachusetts had been collecting money for work there for forty-one years. Dr. S. Wells Williams, a missionary in China, had learned the Japanese language from seven ship-wrecked Japanese sailors, and had the gospel of Matthew already translated when Perry sailed into Yedo harbor.

Within five years after Perry, missionaries were working in the land, although the edict against Christianity was not lifted until 1873.

Dr. Guido F. Verbeck of the Reformed Church in America baptized the first two Japanese converts; he also established the first Protestant Christian Church for Japanese (at Yokohama in 1872). It was called the Church of Christ of Japan, in the hope, not to be realized, that denominationalism could be avoided in this field.

Toyohiko Kagawa
"Everything gone yet Faith remains," said Kagawa after six of his city settlements had been destroyed by war.

By 1883 there were 18 denominations (not the U.P.) at work in 120 stations. For a time there was great interest in the new religion but around 1900 there came a reaction. The disagreement in doctrine between various denominations had disillusioned some prospective converts; a rising tide of nationalism alienated others from any sort of "foreign" teaching.

The first World War hindered the work, also, but after the war there was steady progress until by 1940 there were 2,000 Protestant churches with a membership of 218,000. Most outstanding was the world famous Christian, Toyohiko Kagawa.

This, then was the picture when the recent war began: war, which was to mean the return home of most of the Protestant missionaries, the breaking up of congregations, the destruction of mission property, but also, strangely enough, the long-hoped-for union of all the denominational groups into the United Church of Christ in Japan.

Light That Is Darkness

We cannot understand the people of any nation until we can picture their way of living and understand something of their way of thinking.

Way of Living

The *home* of a typical middle-class family in pre-war Japan would be a one-story, clay-walled house with steep thatched roof. It would contain three or four small rooms with movable partitions. The chief room could be used for three purposes: as living room, by placing cushions on the floor for family and friends to sit on; as dining room, by placing before each person a low individual table; or as bed room, by laying on the floor thick quilts which by day are folded away in cupboards.

There will be on the "honored side" of the room a table containing a flower arrangement or a single art object. Behind the table hangs a seasonal wall-scroll. This is the only ornamentation. There will be a charcoal brazier for heat, and probably a radio somewhere in the room.

The kitchen is the least convenient room, with rough floor, small stove, tin sink, and one cold water faucet or sometimes only a water jar.

The garden is small, but carefully tended—perhaps a miniature copy of a beautiful natural scene. The people love flowers, as they love all beauty.

Farm life is not easy. With 80 million people to be fed, and the arable land equal to the area of West Virginia, the problem is a hopeless one.

A typical farm before the war contained two acres; the typical farmer was a tenant, and by the time he paid his rent and taxes, less than a third of his yield was his own. Naturally he was always in debt. He tried to supplement his income by raising silkworms, which provided a helpful money crop until faraway America began to use rayon and nylon, and thus caused the world silk market to collapse.

Fishing has always been an important aid to agriculture.

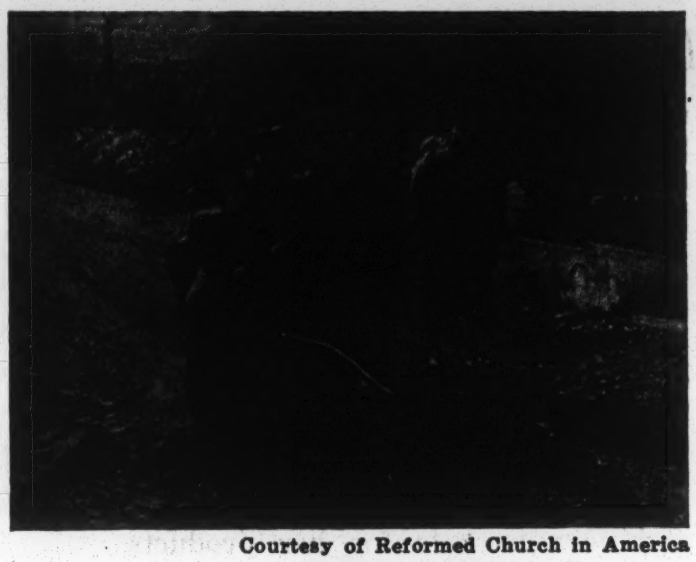
Industry has been strongly emphasized, with ownership in the hands of a few families, and tight government control over all. Japan before the war was manufacturing every sort of product, and it was partly her search for sources of raw materials and new markets for her products that led to serious rivalries.

Working conditions were poor, from our point of view, with long hours and short wages, but an attempted labor union movement was crushed out by the government. Even so, the workers were not too unhappy. Eastern people are used to hard work and small return, and Japan's living standard was, after all, the best in the Orient.

Recreation has been a mixture of old and new: on the one hand, wrestling, archery, fencing, pilgrimages, the stylized Japanese theatre; on the other, football, baseball, tennis, movies, night clubs, American jazz.

Way of Thinking

Social Pressures have been rigid and compelling. The proper thing to do, and even to say, in every possible situation seems to have been worked out through the centuries and children have been taught from infancy



Courtesy of Reformed Church in America
Children of Tokyo

to conform to the set patterns.

In the home the father's word was law. He decided what education a child should have, what occupation he should follow, whom he should marry, and every other question, on the basis of the good of the family, not that of the child. For in this land the individual has been considered unimportant; he must always subjugate himself to the group.

In school the discipline was unbelievably strict. Children were made to accept and obey, never to think and question. There is high literacy (99%) and great respect for learning, but education was controlled by the government and used for its own ends.

Army discipline was equally rigid, even cruel. Japanese officers treated their own soldiers much as the soldiers later were to treat their prisoners. This was considered necessary hardening.

Of course, all citizens were completely subject to the state. There is no questioning an Emperor who is a god.

A strong *Sense of Obligation is* part of the Japanese character. There is obligation to the family, which will sometimes make a good girl go into a brothel to save aged parents from want, or may make a student who fails in school commit suicide in atonement. There is the obligation of courtesy—not to make another unhappy——which leads to great politeness, to the concealing of one's own pain so as not to worry others, and to the giving of gifts, sometimes up to 20% of a family's income. A Japanese family whose home is burned gives gifts to neighbors and the fire department in apology for the inconvenience their carelessness has caused. The well known "face saving" is part of the obligation of courtesy.

Other characteristics of the typical thought pattern are fatalism, respect for elders, love of beauty, belief in hard work, intense self-discipline, love of symbolism, and a cultivated talent for adjusting to conditions.

Underlying and strongly coloring all other thinking, in the past, was the *Belief in Japan's Divine Origin*, the superiority of her people, and her destiny to rule the earth. For centuries the population was fed on this teaching. It was expounded in the schools, proclaimed in the press, glorified in the theatre, and made so much a part of the public national thinking that it was accepted by numbers of Japanese without question.

The more highly educated people who had had contact with Western knowledge recognized that it was mythical, but they did not accept Christianity in its place, and so became agnostic as to religious belief, and increasingly materialistic in their thinking.

Thus both education and the common religious teaching in Japan created darkness rather than light in the minds of the people.

The Japan Mission Of The Reformed Church In America

By the Board of Foreign Missions, Reformed Church in America

In 1868 a treaty was signed with Japan by which missionaries were permitted to enter the country. Among the first to come were two from the Reformed Church, the Rev. Samuel R. Brown, who settled in Yokohama, and the Rev. Guido F. Verbeck, who took up his residence in Nagasaki. The founders of the Japan Mission were the following: Rev. and Mrs. S. R. Brown, (Yokohama, 1859); Rev. and Mrs. G. F. Verbeck, (Nagasaki, 1859); Rev. and Mrs. James H. Ballagh, (Yokohama, 1861); Rev. and Mrs. Henry Rothesay Miller, (Yokohama, 1869).

Guido F. Verbeck

The name which stands out most prominently in the early history of the Japan Mission is that of Guido Verbeck. A Hollander by birth, a man of culture and education, of sincere religious purpose, of marked ability and capacity for leadership in various fields, he left his stamp not only upon the Japan Mission of his own church, but upon the whole empire of Japan. For a period of ten years after his arrival in Nagasaki in 1859, he gave himself to the mastery of the Japanese language and to the intimate understanding of the genius of the Japanese people.

He taught in government schools; he assisted in the organization of the Imperial University in Tokyo; he became a trusted friend and adviser of men high in the councils of the empire; he was an instructor in the Theological Seminary of the Mission; he was on the committee which revised the Old and New Testaments; he was a preacher and lecturer; his service to Japan extended over a period of nearly forty years, and the details of his contributions to the development of the Japanese empire will probably never be fully known.

To the missionaries of the Dutch Church, belongs the honor of baptizing the first Protestant converts in Japan. The first person baptized in the north was a teacher of Dr. Brown and Dr. Ballagh, baptized on his sick bed, a month before his death, by Dr. Ballagh in 1864. The story of the first converts in South Japan is deeply interesting. When the American ships visited Nagasaki in 1854, there was found in the water in Nagasaki Bay a copy of the New Testament written in the Holland language. This fell into the hands of Wakasa Murata, one of the ministers of state and the governor of a well-known principality. He obtained a translation of it, and for a period of several years corresponded with Dr. Verbeck about its doctrine and meaning. A meeting between them was finally arranged, and on May 20, 1866, Dr. Verbeck baptized Wakasa and his brother, the first Protestant converts in South Japan. Dr. Verbeck refers to this period as "the period of preparation and promise," and as, "with the exception of one joyful day of harvest near its close, a time of learning and sowing."

The First Fruits

That "joyful day of harvest" was March 10, 1872, when, as the fruit of a series of prayer meetings held in Yokohama, a church was organized by Dr. Ballagh, and nine Japanese students were baptized. The Japanese people themselves wanted to have a united church, one that was part and parcel of a united Christendom all over the world. The first church building of "The Church of Christ in Japan," the name chosen,

was erected at Kaigan and was dedicated July 10, 1875. This church has continued to exert a strong spiritual influence over the years.

It became apparent to the missionaries at work that in union there is the largest measure of effective work. This has been particularly true in Japan. The missions of the Reformed and Presbyterian churches have worked steadily for this principle in Japan and the churches under their care have been a part of this Church of Christ in Japan. It should also be said that in the beginning, and since 1917, the Japan Mission has been one of organization. There was a period, before 1917, when for about thirty years it was divided into the North and South Japan Missions.

Mission Institutions

It is impossible in such a brief sketch to give a full account of the institutions which have grown up during these years. Ferris Seminary, the first girls' school of any grade in Japan, was established in Yokohama by Mrs. Miller in 1870-75. Sturges Seminary has developed into a permanent institution, which it has been since 1887. The Meiji Gakuin, a union school for boys and young men, carried on in both its academic and theological departments by the Reformed and Presbyterian Churches, was firmly established in Tokyo in 1886, and Steele Academy was founded in Nagasaki in 1887.

By 1938 there were between twenty-five and thirty missionaries of the Reformed Church at work in the Japan Mission. The work included that at Ferris Seminary in Yokohama, Sturges Seminary in Shimonoseki and evangelistic work in Nagasaki, Saga, Oita, Kagoshima, Kurume and other points on the southern island. It is interesting to note that medical work has never been attempted in Japan because the country had an excellent system of its own. As in so many of the other fields, the ministry of healing was not one of the primary needs of Japan.

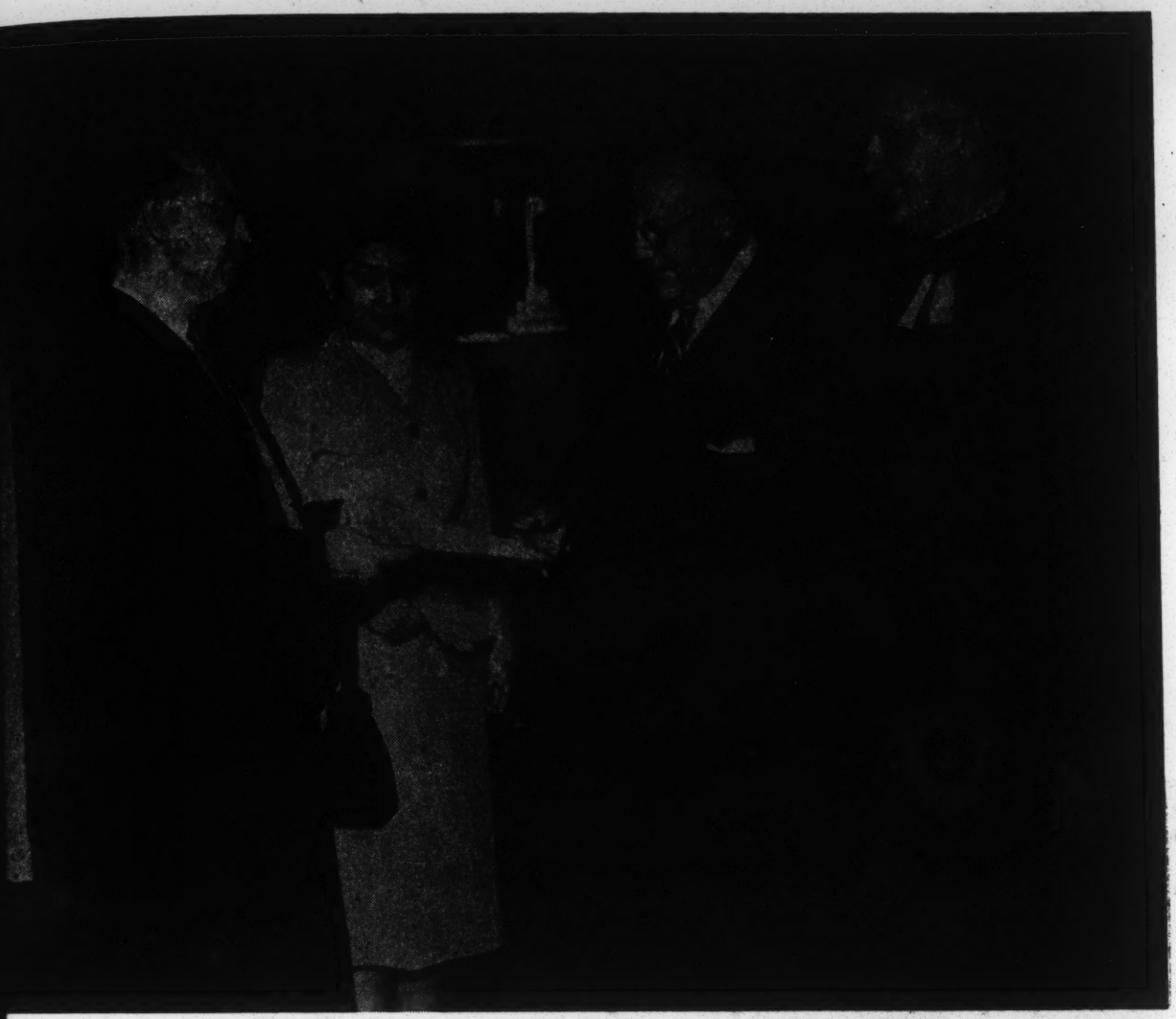
At this time the national situation was beginning to have a trying effect on the work of the missionaries. Although no new work could be started, the attitude of the people toward the missionaries was as friendly as ever. The work already in existence went forward. Sturges and Ferris Seminaries had large enrolments in 1938. Japan was able to send a delegation of twenty-five to the Madras Conference, several women being included in this number.

But this was merely a lull before the storm. In another three years all the missionaries had been repatriated, with the exception of Miss Sara Couch who preferred to stay on with her Japanese friends and risk imprisonment. She felt that Japan was more her home than the United States. Miss Couch had many unusual experiences during these war years, but she came through unscathed. Her friends in the United States were just beginning to hear from her again, when she died rather suddenly of pneumonia in January, 1946.

Post-War Activities

It was with great rejoicing that the Reformed Church learned the news that Dr. Luman J. Shafer was to be one of the American deputation to Japan soon after the war ended. They were to greet their Japanese brethren in the name of the Church in America, study the needs and make certain recommendations that could be carried through with the cooperation of General MacArthur. When the deputation returned, the members accepted a series of speaking engagements to arouse the Church at home to the needs of the Japanese people. Relief organizations were started, food and clothing sent, and most important of all, Bibles, New Testaments and hymn books began to find their way to the top of priority lists. A day of new and rare opportunity had arrived.

The first missionary of the Reformed Church to return to Japan was Miss Janet Oltmans. She was



Religious News Service Photo

Left to right: Dr. Luman J. Shafer, secretary of the Board of Foreign Missions of the Reformed Church in America; Miss Eunice Noda, the first Nisei to go as a missionary to Japan; Elder Harold G. Wesley; The Reverend Richard P. Mallery, pastor of the First Church of Kew Gardens, the church which supports Miss Noda.

later joined by Miss Helen Zander and Miss Florence Walvoord. Miss Oltman (she prefers her name without the s) and Miss Zander are at Ferris Seminary and Miss Walvoord is at Sturges Seminary in Shimonoseki. The Rev. John de Maagd also returned to Japan and took up his headquarters at Ferris. He has since returned to the United States for his family, and they are all now in Japan. Miss Jeane Noordhoff is assisting Miss Michi Kawai in her school in Tokyo. Miss Belle Bogard has returned and is teaching at the Tokyo Woman's Christian College. Two new recruits are now in Japan: Miss Eunice Noda, the first *nisei* to go out as a missionary, who teaches home economics at Ferris Seminary and Mr. Ronald Korver who is a short term teacher at Meiji Gakuin. Mr. Theodore Flaherty has also been appointed a missionary for Japan.

And so the work continues and as quickly as missionaries can be found and trained they are being sent to Japan. It has been said that the opportunity there today is perilous as well as golden. Now is the time for Christianity to make itself felt in Japan and it is for us to remove the hazardous element from this opportunity and make it all golden.

Remodeling Of Clay—And America

By SENJI TSURU, D.D., Principal of Ferris Seminary, Yokohama, Japan

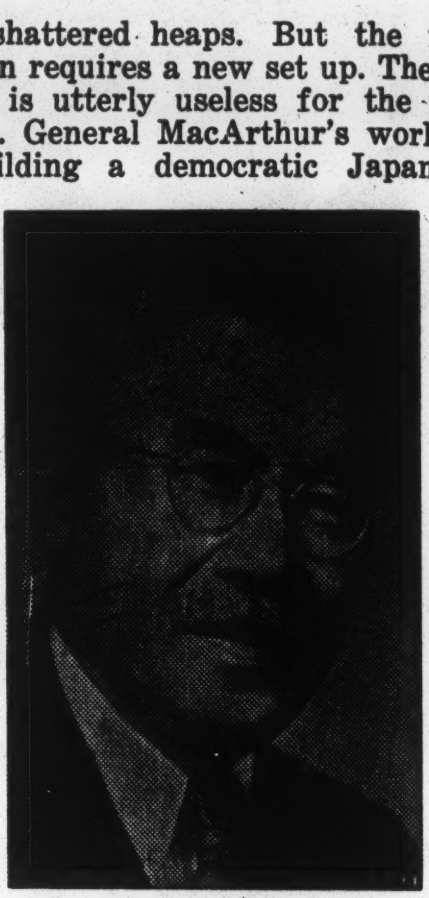
Japan at present is in the valley of dry bones. She has lost practically everything. The traditional Emperor concept has gone. The all-powerful militarism has been wiped away. Great cities have disappeared. Everything in Japan is chaotic and void. Men's minds are blank. It is like the swept and cleaned house depicted in Matthew 12. Any kind of evil spirit can come and have habitation in it.

Prophet Jeremiah, when he was facing the impending doom of Jerusalem and Judah, was ordered to go down to a potter's shop. He saw the potter working on his wheel with a lump of clay. As the prophet watched, the clay was marred in the hand of the potter. Then the potter destroyed the mal-shaped vessel, and kneaded it. He worked on the clay again, remodeling it carefully.

The prophet learned a great lesson from the potter. God is potter. Clay is Judah. God has designs. Man disobeyed and marred quite often. But God does not leave the ill-shaped vessel in that condition for long. He destroys, he kneads, he recasts. God is merciful and full of compassion, and gives several occasions for the regeneration to the disobedient clay. A lump of clay has no value in itself. But how wonderful is the hand of God that puts a precious treasure in an earthen vessel! Peter, Paul, Augustine and many other converted and re-modeled sinners, the earthen vessels, bear witness to this truth.

The old, extremely marred Japan has been destroyed. She is thrown down, beaten, pounded, kneaded again.

So the defeat of Japan was nothing else but a divine blessing in disguise. A new Japan will emerge from the shattered heaps. But the new Japan requires a new set up. The old skin is utterly useless for the new wine. General MacArthur's work of rebuilding a democratic Japan is



Dr. Senji Tsuru

more wonderful than his exploit in defeating and smashing old Japan. He gave good and valuable guidance and advice to young Japan in economic, scientific and political fields.

General MacArthur knows, however, the limitation of accomplishing this by military occupation alone. Hence he beckoned Christian missionaries. He recommended a Christian lady teacher for the crown prince. He encouraged the distribution of Bibles in Japan.

Japan needs a real friend. "A friend in need is a friend indeed." We need such a neighbor as the Good Samaritan who gave time, money and labor to a man in misery. We thank God that America is that Good Samaritan for the needy and hungry and lost and miserable of Europe and

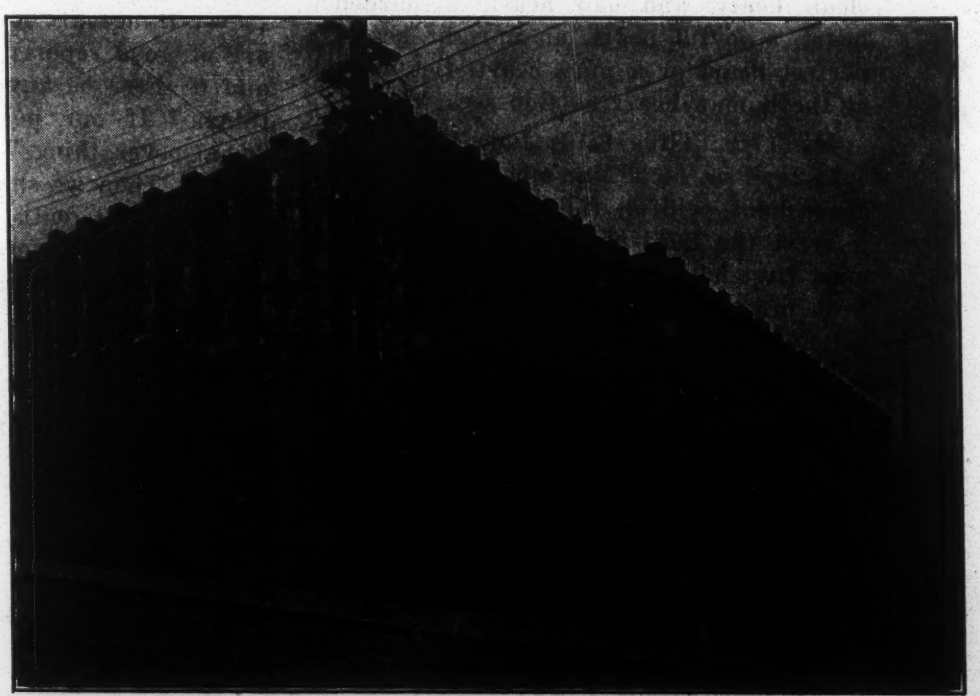
Asia. And this will undoubtedly turn out to be a great blessing to the American people as well as to the other peoples of the world.

God has given America all sorts of substance in overflowing measures. America is a blessed steward of the Lord. America is an earthen vessel containing rare treasures from on high. I rejoice that America is willing to share the benefits of the treasures with her neighbors. She has given not only her wealth and treasures to people, but also thousands of noble men and women of faith to the world. And it was not to defend her rights, but to give without hope of rewards that which was the most cherished of her possessions.

Japan today seeks this best gift of America. The best gift always and by consequence accompanies all the better gifts. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

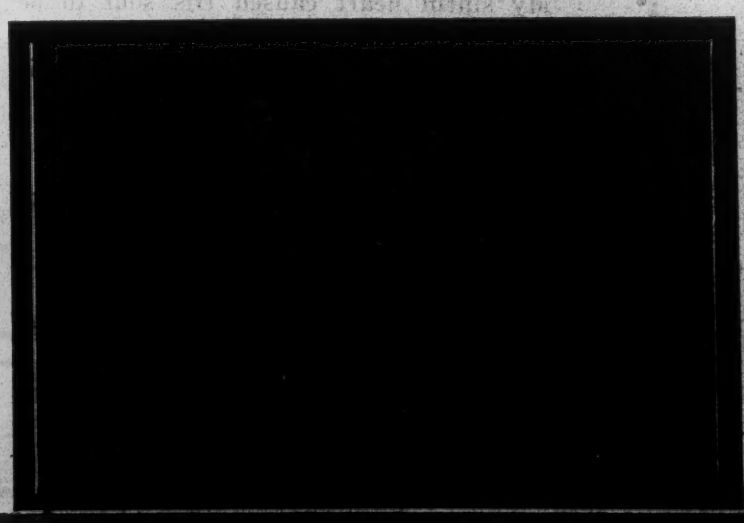
Jesus did not publish books and treatises. He simply dispatched His disciples to save the world. He sent them out as sheep among wolves. The power of God is far surpassing the cunning of men. The cross of Christ is mightier than the devices of Satan. Rome was in the height of imperial power when miserable prisoner Paul was dispatched. The disciples of Jesus were bestowed with greater power than the atomic bomb. A disciple said, "Silver and gold have I none, but such as I have, give I thee. In the name of Jesus Christ of Nazareth, rise up and walk."

So long as America has a church with such a missionary spirit, the scepter and staff shall not depart from her, and all the families of the earth shall bless the Lord whom so many people of America love and serve.



Ferris Seminary Girls' School and Students

Courtesy of Reformed Church in America



Worship Service

THEME: LEARNING TO SERVE HIM—TAKE MY HEART

By MRS. EARL JAMIESON, Oakland, California

Take my heart; it is thine own;
It shall be Thy royal throne.

SONGS: B. S. H. No. 137; No. 269

PRAYER by leader.

SCRIPTURE: Rom. 10:10; Psa. 19:8; Psa. 34:18

SONG: B. S. H. No. 63, or use as a special number.

MEDITATION: *Take my heart.*

In Mark 12:30 we have the great and first commandment which is to "love the Lord Thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength."

The Hebrews looked upon the heart as the source of understanding, love, courage, grief and pleasure. Hence we read throughout the scriptures of a broken heart, a clean heart, and evil heart, a hardened heart, a joyful heart, an upright heart, a perfect heart or a pure heart. Let us look at the human heart as God sees it.

Jer. 17:9; Titus 1:16; Jude 15, 16; Gal. 5:19-21; Psa. 14:3. Man's heart is perverse, disobedient, willful, full of sin. If we are to serve the Lord with the whole heart we must first have cleansing of the heart. Our first prayer should be not, Lord fill me, but Lord empty my heart of all its sin and evil, Lord cleanse me. Then we can pray with the psalmist, "Create in me a clean heart, O God and renew a right spirit within me. Then, and then only will the Lord be able to give a new heart and fill it day by day with His Holy Spirit.

My sinful heart cost Jesus His blood. Has it cost me anything?

My sinful heart caused Him agony. Am I still at peace?

My sinful heart caused His soul to be troubled. Is mine at rest?

Has my sinful heart cost me tears as it did Him?

Has my sinful heart cost me one meal? He fasted.

How could He have loved me with all his heart. 1 John 3:1. If I want a new vision of Jesus, I must get a new vision of my sinful heart. So again let my first prayer not be "Lord fill me," but "Lord empty me." The heart that breaks because of sin will be able to break because of a lost world. Only when my heart is broken because of my own sin, will He be able to use me to help others.

Fill my heart.

In Proverbs we are told that out of the heart are the issues of life, and as a man thinketh in his heart so is he. Let us seek therefore to fill our hearts with the good things of life. In Philippians Paul tells us that, "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Then he says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." If our hearts are full of these "whatsoever things" there will be no room for sin. Then we shall serve the Lord with gladness, not with eye service, as men-pleasers, but as servants of Christ, doing the will of God from the heart.

Use my heart.

"Take my heart; it is thine own. It shall be Thy royal throne." When Christ is enthroned, self is dethroned. We are the temples of God and the Spirit of God dwelleth in us. Our lives should be so yielded, that the Spirit can work in and through us. Our lives should be radiant with the love of God shed abroad in our hearts, by the Holy Spirit, which is given to us. Lord, use my heart, use even me that I might have the burden of a lost world in my heart.

Lead me to some soul today.
O teach me, Lord, just what to say;
Friends of mine are lost in sin,
And cannot find their way.
Few there be who seem to care,
And few there be who pray;
Melt my heart and fill my life,
Give me one soul today.

PRAYER CYCLE: 3, 28, 29 days. Close with prayer of rededication.

Prayer Group Department

MRS. J. C. SPIELMAN, 110 Newburn Drive, Pittsburgh 16, Pa.

SPECIAL SUBJECTS FOR PRAYER

> *The more we love*
> *Then all the more we pray;*
> *There is no greater love*
> *than prayer.*
>
> —*Mumei*, Japanese poet

PRAY that "Peace on earth, good will to men" may be felt in the hearts of all men, as we celebrate this Christmas season.

PRAY that the people of Japan may take Christ as the pattern for their lives, and that they may seek to serve Him.

PRAY for our work among the Indians.

Pray for the recent converts at Warm Springs, Oregon, that they may be given strength and that they may grow continually in their Christian lives.

PRAY for our work among the Negroes.

Pray that our educational institutions may continue to "produce worthy and capable citizens who possess a keen sense of religious responsibility."

Pray for the Sabbath Schools of all our Negro churches. Pray that the children may receive much Biblical knowledge that will form a basis for strong Christian living.

PRAY for Home Missions.

Pray for the guidance and strengthening of the young people who expressed the desire to follow Christ during the evangelistic meetings at Frenchburg. Pray that teachers may be given grace and wisdom as they seek to lead them now while the pulpit is vacant and there is no pastor to whom they may go.

Pray that a Christian, supervising nurse may be found who will take over supervision of nurses and patients.

Pray for Westland mission that plans for work there may be guided and blessed so that the church may become a force in the lives of the people.

PRAY for Foreign Missions.

Pray for our new missionaries as they go to live in a foreign land among strange people, and that they may readily acquire the use of the native language and become adjusted to the customs of the people.

Pray that the visit of Dr. Mabel R. Massey of Sialkot Hospital may be profitable and pleasant, and that she will return to her work with an enlarged vision, and even greater zeal for her ministry of healing.

Pray on Friday morning at nine o'clock for the Bible Study class in Doleib Hill. (See Miss Mary Ewing's notes)

Pray for the Boys' Club at Wad Medani as the boys study the Bible and Arabic lessons. (See Mary Coie's notes)

Pray for the complete recovery of our friends in Maji, giving thanks for recovery thus far made.

Pray for the Near East Christian Council, its leaders, and the splendid work being done.

PRAY for the Reformed Church in America and the United Presbyterian Church that the Holy Spirit may lead us in the question of union of the two churches.

January Program Suggestions

"It is better to light a candle than to curse the darkness."

Questions for self-examination for individuals and groups beginning the study of Japan.

1. Do I have an open mind? Am I prejudiced?
2. What would have been my reactions toward Relocation Camps had I been a Nisei on the West Coast during the war?
3. Do I manifest non-Christian "retaliatory attitudes" toward the aspirations of post-war Japan?

What does the Bible say about Japan?

1. Why send missionaries to Japan? (Mark 16:15)
2. What Messianic prophecy is appropriate for the Sunrise Kingdom? (Mal. 4:1, 2)
3. What prophecy contains an exhortation for Japan? (Isa. 60:1)
4. What parable tells what needs to be done in Japan? (Matt. 13:33)
5. What verse did Neesima say was the sun among all the stars which shine on the pages of God's Word? (John 3:16)
6. What should be our Christian motive toward Japan? (2 Cor. 5:14-21)
7. How may Japanese become stars in His crown? (Dan. 12:1-3)

Program Topics—

I. THE LIGHT OF EMPIRE GOES OUT

With the review by Mrs. Forrest, note articles on the historic and present mission of the Reformed Church in America, the textbooks and supplementary materials (Lit. Dept., p. 249)

Have a five-minute *map study*, noting the four islands, their names, size and population as compared with the U.S.A., cities, effect of geographical features on he people, etc.

A time-line historical chart (suggested in *A New Look at Japan by Cobb*). O white shelving paper, held horizontally draw a line through the middle from en to end. Using a scale of perhaps 1 inc to 25 years, place dates along the line t indicate milestones in Japan's history. Note especially the dates related to Christianity.

II. LIGHTS ALONG THE WAY

Trace the beginning and development of Shinto (State and Sect); of Buddhism; of Christianity. The lighting of candles may indicate the introduction and early growth of Christianity; the period of Seclusion when the Light was almost, but not quite extinguished; the radiating flame kindled by modern missionaries; the faint Light that dared burn openly during the war; the bright flame of today.

III. LIGHT THAT IS DARKNESS

Group discussion of Japanese customs, ideals, home life, and activities. To encourage the participation of all, have a symbolic "Tea Ceremony." Make a "tray" of cardboard. Cut slits in which you insert cut-out cardboard cup profiles, on each of which you have written a paragraph from chapters 5 and 6 of *Japan Begins Again*. Let each take a "cup of tea" and read the information found thereon to the group.

Pronunciation of Japanese Words: *a* as in *father; i* as in *valise; e* as in *grey* or *ten; o* as in *cone; u* as double *oo* in *fool*. Each syllable has equal stress with little or no accent in pronouncing words.

School of Missions. Why not help to sponsor it for all ages at your church?

Visual-aid materials. See list submitted by the Audio-Visual Education Department, (Inside back cover).

Playlet entitled *Jesus Loves Them Too* by Edith Luben. Short, easily prepared by nine women or girl characters who impersonate Reformed Church post-war missionaries mentioned on pp. 204, 205, including Eunice Noda, pictured on p. 205. Order from *Reformed Church in America*, 156 *Fifth Avenue, New York* 10, *N. Y.*

Extras to give atmosphere, not at the sacrifice of more important things, but as a means of enlisting the interest of some not otherwise on the program, for helping all to better understand the Japanese people: flower arrangement; Victrola records of Japanese music; poetry. See Learner's Quiz, (Inside back cover).

Mission Study and Stewardship Teachers, 1949 New Wilmington Missionary Conference. "Japan" was the theme of all Mission-study classes.

Top row: Mrs. Thomas Sarver, Miss Bess Lucas, Miss Elizabeth Cummings, Mrs. Helen Forrest (writer of Study-book review, pp. 197-202).

Middle row: Dr. W. J. Harper McKnight, Rev. James Crawford, Rev. Robert Kelly, Mrs. Thomas Seidner, Miss Mary Jamieson, Mrs. Henrietta Taylor.

Bottom row: Miss Ada M. Hutchison, Miss Emma Kensil, Dr. Senji Tsuru (Japan, Writer of article pp. 206-207), Mrs. W. J. H. McKnight (Mission-study Dean), Mrs. Alice G. Hughes.

Not in picture: Miss Isabel Blair, Mrs. James Cummings Mrs. E. D. McKune.

FROM THESE TEACHERS COME THE FOLLOWING VARIED SUGGESTIONS:

1. Collect as many Japanese objects as possible for visual education. Most of us are visual minded.

2. State clearly the objectives of the course on Japan and follow them or some other definite plan that the group understands.

3. Remember a good teacher, or leader, does not do all the talking or all the work. She shares so that many may learn more. Definite assignments for individuals help.

4. A fifteen-minute dramatic radio script by Richard H. Bell may be secured from the Radio Department of Church World Service, Inc., 214 East 21st St., New York 10, N. Y. It was used effectively with excellent results.

5. If an exceptionally well-informed speaker is available he or she might be invited for a session or two. But do not miss the studying yourself by just having an outsider "speak" to you!

6. A Japanese Tea prepared by the group proves effective. Might discuss the tea ceremony, then follow with a Tea. Use uncolored Japan tea or other brand of green tea with sugar or lemon. Japanese rice cakes are available now in large department stores dealing with unusual groceries, particularly from foreign countries.

7. Newsprint with black or colored crayon may be used instead of a blackboard and chalk.

8. Use a panel discussion on the theme, "Caught in a Clash of Ideas." Assign 2 for each of these topics: Conditions in Rural Areas; Scientific, Industrial West Challenges the East; Communism, Democracy, or What? (Questions and answers)

—Collected and edited by Mrs. Taylor and Miss Kensil

Truck Trek With A Wezero

By MRS. FRED L. RUSSELL, Maji, Ethiopia

WHEN we took Dorothy Anne to Jimma, from whence she went on to Addis Ababa by plane to attend the school for missionary children (conducted by the Sudan Interior Mission from March to December), we found the new governor for Maji Province in Jimma greatly troubled about getting his goods and family moved to Maji, 240 miles to the south. As we had no load for the truck before we reached the border of Maji Province we made a bargain with him that we would let him have the use of the capacity of the truck to Bachuma (border town) if he would supply enough carriers from there to the town of Maji so that we would need to make but one trip through over the road that an ordinary truck can scarcely negotiate.

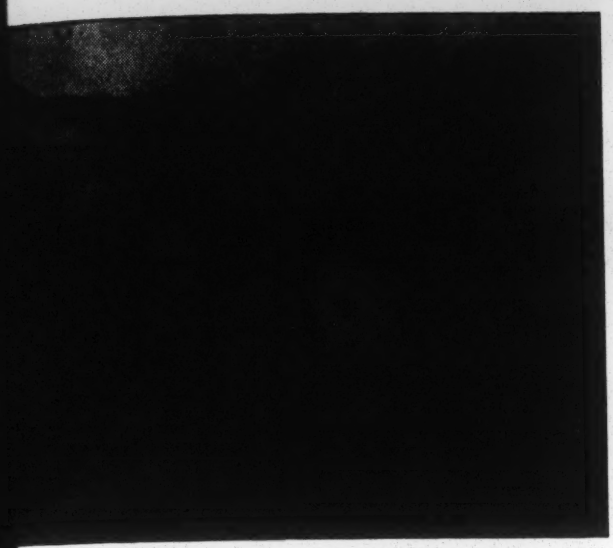
All arrangements agreeably settled, we planned to depart as soon as the plane had gone to Addis Ababa. However, when it came to loading, the Governor still wanted to make more purchases, chiefly salt, which is three times the price in Maji, where it is brought in by mule caravans. At length it was too late to start, so we went back to our temporary house in Jimma, unpacked all of our needs for the night's camping, ate the food we had prepared for the road that day and had a good night's sleep.

Up at 5:00 a.m., we were soon loaded and off to the Governor's headquarters where Fred serviced the truck while they finished packing and loading. There are no service stations, even in Jimma. By the light of the rising sun we wended our way carefully out of the yard, closely planted with coffee trees, among young eucalpytus, and dotted with the ever-present chili peppers, shining red in the new day's light.

As we rode out of Jimma our load typical for this land, where truck can travel, would have made friend at home stop to stare. The truck w loaded with benzine (gas to you), f every motor transport must carry round trip of fuel and supplies, a several bags of coarse salt, which w bring a high rate of profit at Maj Six semi-folding chairs, tin suitcase tents and poles, camp beds, rolls o bedding, drinking canteens draped over the side boards, the water barrel securely lashed to the outside of the truck, and baskets, guns and articles too numerous to mention, besides the passengers! Of the latter there were just *thirteen*, but these "ignorant" folk never even heard that thirteen is an unlucky number, in any way different from twelve or fourteen. I often wonder why enlightened Americans should speak disdainfully, or sympathetically, according to their personal attitudes toward Africans, of the *superstitious native* when we cannot have a thirteenth floor in our big office buildings or Room 13 in the best hotels in America! But that has nothing to do with our passengers, except that there were thirteen!

The driver upon whom the safe arrival of people, goods and machine depended, was Fred, veteran driver over impossible roads. Present at his side in the cab was wife, Daisy. The third place was filled (and I do mean filled) by our Lady, Wezero Mullu ba Bate. Her name means "may your house be filled"—but as is often the case in this land she has no children of her own. The previous day the Governor had asked Fred if I would ride with his wife on the load so he could visit with him. Fred replied that I always rode with him in the cab but that one more could also sit there. Nothing more was said, but on starting, the Wezero climbed in

This vivid story of the Wezero (Ethiopian Lady of Title) was written shortly before the accident on May 31. See account of recovery of Mrs. Russell and Mrs. Pollock, page 244.—Editor.



Travel on an Ethiopian Road

with us. Score one for the place of women in the American Mission in Ethiopia!

On top of all the stuff piled high on top of the real load were the remaining passengers. Our faithful Desita, truly my right-hand worker, I had perched up nearest the cab with our tea basket, my sun helmet, and the authority to guard Fred's brief case. She is as shining black as the newest coal bucket (not the shade of official Ethiopians), and I knew that if this place were not established for her from the beginning, she would fare badly with the many soldiers that accompanied the Governor. This gentleman sat directly behind the cab where he could obtain full view of all there might be to see enroute. Then came the soldiers, the one next him with a machine gun, and all bearing heavy rifles and wearing great belts of cartridges over their heavy woolen army overcoats. Next came the four servant women of the Governor's household and a lad of about ten years, as is found in every "big" man's house and who is everyone's servant. A child must obey his elders in Ethiopia. The women were carrying the coffee pot and several black kettles which are used in cooking over an open fire whether at home or on the road. Lastly, Fred, and two truck helpers swung on the rear.

It was cold in the early dawn. All drew their blankets or "shamma" closely about them as they rode along in the full breeze. In the cab my Lady "Houseful" wanted the window closed to add to her comfort. Alas, the Wezero knew only Amharic, the language of the officials, while I was proficient only in Galla, spoken by about 75% of the Ethiopians. I can understand Amharic more than I dare speak, fearful of using a feminine form in addressing a man, which is a very serious mistake, or that I might omit the polite ending on verbs! Even with this handicap we chatted freely until we knew how long each had been married—she for fifteen years, and my long suffering Fred and I for thirty years. Remarkably, each has her first and only husband——not remarkable for a missionary, but for one of the Wezero's standing, who may be subject to political moves, as is royalty in any land. Her great grief is that she has no children of her own. Officials always have children of other officials or kinsfolk to rear in the home, the theory being that parents will not be as rigid in discipline and training. She was delighted to hear of our children, born in Ethiopia, and congratulated me on having "children's children" to replace babies of my own. Her ideas of distance are hazy. She does not realize how I long to have them but haven't even seen them!

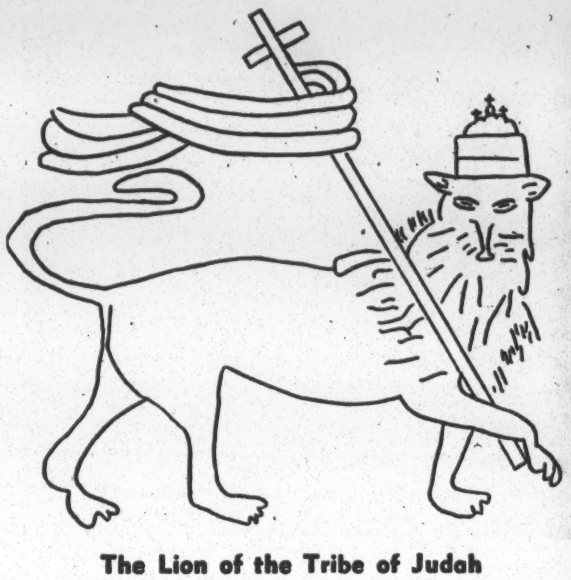
When we came to the end of the pavement we had exhausted the topic of housekeeping, servants, knitting, etc. She had learned that we are such queer folk that we not only do not make "tedj" (honey wine) or "tahla" (malt beer) in our own house, but do not even drink it. These drinks, as common as our tea and coffee, are part of every household. The equipment for making them is as essential as the coffee pot but more complicated. I had opportunity to express my ideas on strong drink and its ravages in this land; to temperance she heartily agreed, but a "teetotaler"

was an entirely new species to her!

As soon as we struck the bumpy road the Wezero's ideas of truck traveling which had been sheer delight thus far, underwent a change. As we lurched into the first big water-course down the wheel track, she clutched my knee, leaned violently toward me as though trying to right the truck by her weight, and told Fred we better stop. I assured her as best I could and added that the roads were much worse before we would reach Maji. By another hour her confidence in machine and driver was established and she relaxed. I really mean relaxed. Every lurch sent her full weight against me. She seemed to occupy increasing space as I tried to avoid crowding the driver.

My Lady wore a pale blue crepe de Chine full dress, a lovely knit green sweater, and a pretty flowered scarf over her full pompadour. My faded culottes and tan shirt were poor in comparison. Never during the long, tiring and hot afternoon did her composure or well-groomed appearance change. Constant was her polite demeanor, the true mark of a lady in any land. When we stopped for lunch they had their own food, as it was the long eight-weeks fast preceding Easter (called Passover still). There was little but our coffee, hot from thermos flasks and candy that we could offer to share. We bought bananas along the road for all, fifteen for ten cents. At a village stop they filled their canteens with "tedj" which kept the soldiers cheerful.

As we came to different districts, populated by different tribes, Wezero Mullu ba Bate saw Kaffa porters carrying hides to Jimma. She said, "Who are these men? They look bad." She has always lived near Addis Ababa; as a lady she has been sheltered from many experiences. I told her of the many tribes—nearly twenty—in her husband's new territory, all speaking a different language, and tried to point out that they only *looked* different, as she and I did, but God had made us all alike inside. As she looked at these men, strange to her, she seemed a bit skeptical, but was too polite to express disagreement with my remarks.



The Lion of the Tribe of Judah

The first night was spent at Bonga, eighty miles on our way to Maji. The Feterari and Wezero, all their servants and soldiers, were guests of the Government at the guest house. We went to the Sudan Inland Mission where we are always welcome and enjoy good food and good fellowship.

Early the next morning more goods arrived which had previously come as far as Bonga by mule caravan. There were bolts of muslin, more salt, boxes of supplies, and a dozen more retainers. Fred allowed them to do their own loading, confident they would run out of space before they could overload, inasmuch as they were inexperienced in fitting things into a given space.

By 8:00 a.m. all was in readiness —except the people climbing on. The Feterari's personal goods were up front. When six, eight, another and another continued to climb on, he called a halt, saying they could walk rather than spoil their stuff by riding all over it. Not so the Wezero. "What is this! How can the maidservants

eat except from my hand? Climb up on the truck and be quick about it," she ordered. Like many a good husband, the Governor let them walk on his goods rather than have a public fuss. Perhaps, also, like many other husbands, he knew he might as well acquiesce first as last.

The second day brought tire trouble when a sharp rock caused a blow-out. Repair work on heavy truck tires is not easy, with only hand tools. There follows the task of pumping it——no air pressure except the forest breezes. It takes 1000 strokes to get it up to pressure. The last 500 always fall to Fred, for no one else has the necessary umph plus the know-how. The Feterari helped with the pumping and used the big hammer to smash the offending rock. This delay was used by the Wezero to get out food for all, our servants included. They insisted on sharing with Fred and me their sardines (fish for fast time) and tinned fruit, which we had considered too expensive at 50c for a tiny tin of sardines and about $3.00 a tin for fruit, but they could not eat the chicken (20c each) or eggs (8c a dozen) that serve us well on the road.

This delay brought us to the next Government post after dark. The petty official there was already "in his cups" so the school teachers did what they could to cover his neglect of hospitality. They brought wood and water and some food to the distinguished guests.

Again we had to explain that we are total abstainers from alcoholic drinks when the Wezero quietly offered some of her cognac, "Just a little bit before you retire. You have worked so hard it will make you sleep well." We thanked her for her kind intentions as we definitely refused and proceeded to sleep well without benefit of cognac.

Three more days of going slowly, up and down from mountain ridges 11,000 feet high to low, hot, river valleys, in low or compound low, with transfer case to help in the worst places, three to five miles per hour. Making camp after dark each night, hot days, cold nights—all was taken in good part by the Wezero. Any inconvenience to her was borne by the servants who brought her every detail she required at a moment's notice. Saying her personal bag or her "wee drop of cognac" was down in the load was no excuse. When she asked for something it had to be produced immediately. I contrasted the service she received to the many times I go to bed in camp without benefit of cold cream—much more important than cognac, just because it was too much trouble to find my toilet bag after dark. I was not brought up to be a lady, causing a lot of work for others, neither can I at all times look and act so calm, pleasant and composed.

(*Continued in the January Magazine*)

COVER PICTURE

THE BABYHOOD OF OUR LORD

In this picture the young Japanese artist, Terese Kimiko Koseki, of Sendai in the northern part of Japan, has given to us (according to Cynthia Pearl Maus in *The World's Great Madonnas*) a "truly Japanese portrayal of the birth of the Christ Child." "The picture represents the motherly care of the Japanese Madonna as it would have appeared if the birth of the Christ Child had been near Sendai."

The hassock-like padded container, where the kneeling Madonna is placing her new-born son, is his warm bed. Note the head of Joseph's donkey; the shepherds kneeling in adoration; the basket of fruit: the star-filled sky of a winter night: and the tender, affectionate concern of the Madonna for this Child, the Saviour, to whom many Japanese are turning in this post-war era.

Permission for reproducing this lovely picture has been secured from the Friendship Press and from Dr. Daniel J. Fleming of New York City.

The Story Of Nur Jahan

As told by MISS EMMA DEAN ANDERSON, Retired Missionary to India

One hot night in Sargodha when sleep had been long in coming I was awakened by a light being flashed in my face and I called out: "Who is there?"

Dr. M. M. Brown answered, "Do not be alarmed, Miss Anderson, I have come to tell you Nur Jahan has come out for Christ. Will you please receive her?"

I replied, "Bring her right over." Now, who was Nur Jahan and why had she come to the Mission?

For several months our Bible Woman had been visiting in a Mohammedan home and taught a bright young widow and won her for Christ. Upon the death of this woman's husband, her brother-in-law, an older brother of the one who had died, according to the custom of his people had expected to add her to his harem, where he had several women. This young woman was not willing to submit to any such treatment. She was living in a room apart from the main part of the house and was determined to make her escape. Her door was locked from the outside. There was a small window near the roof. She reasoned: If I set my bed up against the wall and climb up I think my hands will reach that window and I will draw myself up and crawl through and escape. And that is what she did.

Now this woman had never been on the streets of this city but her trust in Christ was strong. She ran along the street praying: "Oh, God of the Christians, take care of me." Presently she met a Hindu man and said: "Tell me where the Christian teacher lives." He did, and soon she was with her. Now these people knew they must not keep her, for as soon as it was discovered she was gone from her room they would come there seeking. So the men went to Dr. Brown for advice and he said: "Take her to Miss Anderson." That is what two of our Christian men were doing.

They heard the noise of a galloping horse. The woman cried out: "That man is after me," and broke away and hid behind a well. The man got off his horse and began horse whipping the men and forced them to go with him. When he reached his house he went into a back room to get his big knife. His wife asked him what he was doing. He replied, "I have a couple of swine out there and I am going to kill them." She said, "You remember you are under English rule. You may kill the men but you will hang for it. Give me that knife!" And for once a man obeyed his wife.

Now we will go back to the woman. As soon as the man led the Christian men away she came out of her hiding place, dug a hole, hid her jewelry (of which she had an abundance) and began to run, praying as she went: "O God of the Christians, save me, save me!" Coming to an open door she went in and crouched down on the roof. It was getting daylight. The man of the house, one of our evangelists, got his Bible and went up to the roof. When he saw the woman crouched there he asked: "Who are you?" She replied: "I am a Christian." He said: "So am I." Her heart leaped for joy. The man went down stairs and sent his wife up and the woman told her story. The evangelist went to Dr. Brown, and he came to ask me if I would take the woman. I did. Then he went to see about the men. They were in the hands of the officer. The officer had to get the woman's story. When I told her he had to see her she wept bitterly and said: "Oh I cannot see him; if my own father knew I had seen a man he would kill me." I talked to the officer and asked if I put up a sheet in the room, and the woman and

(*Continued on Page* 222)

NEWS FROM AFAR

Pakistan and India

MRS. P. A. MILLER, Editor, Gujranwala, Punjab, Pakistan

EXPERIENCES IN THE EAST PUNJAB

Recently I had occasion to go to the station to see if a friend was passing through. In the open shed, where people wait, a man was lying motionless on the brick floor. That is not unusual for people frequently stretch out to sleep on the floor while waiting for the train. But this was the dead body of a leper which may have been removed from a train, or perhaps that brick floor had been his last resting place. Close at hand were all his worldly possessions—a few filthy rags, a tattered comfort, a cooking vessel, a small beggar's bucket and a bamboo staff. As the station sweeper untied the knots in some of the rags, from them fell some copper pice, perhaps to the value of one dollar. The body was dirty and repulsive and one did not blame the sweeper for hesitating to touch it. A couple of policemen were making a list of the worldly effects of this poor soul. Alone, unloved, with no one to care, he had finished his earthly journey, just as hundreds like him will do. Tears came to my eyes as I thanked God that Christ's love in the hearts of men has brought relief and comfort through leper homes, to many such.

We are constantly reminded that we are living in a new age or era. Several of our school teachers wish to return with their families to the other side of the border where they can be near to or at least be in touch with their relatives. First there must be the assurance of a job over there and several persons must vouch for them being worthy characters. After much writing this was done, then pictures were taken, and permits from India secured. It was necessary to dispose of household goods; except for the barest necessities, they cannot be taken along. Now they have waited weeks for the permit to come from Pakistan which will permit them to enter. Meanwhile their places on the staff here had to be filled.

Urdu has been the language of this part of India and the medium of instruction in the schools. This is written in Arabic script and is used by the Muslims of Pakistan. Now it is being replaced by Hindi and Gurmukhi (the colloquial), each in a script different from the Urdu. The teachers themselves are having to learn along with the children, so the quality of the work will certainly be below par for some time. After three years the Urdu will be gone entirely from the schools. Fortunately the vocabularies have many words in common. At many railway stations the Urdu signs have disappeared and in some instances even the English, so that even an old timer like myself feels like a stranger in the land.

In our girls' school of eight grades we have over 200 girls—Christian, Hindu and Sikh. Because of the scarcity of funds, we decided to limit the enrollment to the number our eight teachers could handle nicely; but when the eager little girls kept coming and their parents also came, begging us to take them, we just could not say no. Now the first grade teacher is fairly swamped with nearly 90. About half of these are Sikhs who wish the Gurmukhi; the rest desire Hindi, so instruction is given in both languages. The girls play and work nicely together showing no class

distinction and they take an interest in the Bible lessons. They are just as eager for high marks in that as in any other subject.

Recently a three-day convention was held in Dhariwal. This was an effort to fill the need of the people on this side, that has formerly been met by the Sialkot Convention in Pakistan. The two school buildings and the boys' hostel were used to house the guests and to provide an eating place. As only ten of the visitors were foreigners, Indian food was served to all. The afternoon and evening meetings were well attended by perhaps six hundred, as many came in from surrounding villages. Several such groups arrived singing lustily and with banners flying.

The 6 a.m. Communion Service on Sabbath, when 40 of us representing eight denominations, met to commemorate the Lord's death, was especially fitting and beautiful. All seemed to feel that the convention filled a need and had been a success and urge that another be held next year.

When you remember the work in this part of the field do not forget the handful of us in India.

(*Mrs. Charles*)
Jeannette H. Stewart,
Dhariwal,
East Punjab, India

The North Sudan

MRS. REID F. SHIELDS, Editor, Khartoum, Anglo-Egyptian Sudan

SABBATH IN EL OBEID

It is four o'clock on Sabbath afternoon in El Obeid and we hear the happy laughter and cries of children racing up and down our south veranda. There is still a half hour before Sabbath School begins, but already many little boys and girls have arrived, anxiously waiting for the Bible story and especially eager to receive the picture card given at the end of the lesson.

Most of these boys and girls are Coptic children descended from the ancient Christians in Egypt. Neither the Coptic church nor any of the other three Christian churches in El Obeid have any kind of Sabbath School, so the Coptic families are glad to have their children come to the American Mission for an hour on Sabbath afternoons.

Four-thirty comes and the children have been torn away from their wondering inspection of the new portable organ and settled on the rows of benches facing the blackboard. The older ones such as Nadia, Mary, and Bahir, who are about twelve or fourteen years old, sit on the large benches at the back; while small Sami, Wedad, and Mary's little brother Ezzat are seated on the low benches in front. Some of these little ones are hardly able to understand, but their older sisters bring them so that they may receive a picture card, too. There in the third row sit the two little girls from next door. They are Hindus and wear small jewels in their noses. Sometimes a few of the Nuba boys who come to our club stand behind

Sabbath School at El Obeid, North Sudan
Singing at the beginning of the Lesson. The Teacher, Reverend Robert H. Meloy standing.

to listen and sing.

Now the teacher has arrived and we will begin. Perhaps Miss Leah, a trained kindergarten teacher, will present the story; or maybe it is Miss Ra'ufa from a Coptic family across the street; or if neither of these ladies can come, my husband will use the flannelgraph which the children love to watch. First, we sing the choruses that the children choose (in Arabic of course)—*Follow, Follow, I Will Follow Jesus, Away in a Manger, Jesus Loves Me*—and a little time is spent learning a new song. Then, after a short prayer comes the lesson story. Most of these Bible stories are familiar to all the boys and girls in American Sabbath Schools. However, they are new and strange to most of these children who have had little opportunity to learn about Abraham, Joseph, Moses, David, Jesus, and His disciples. The roll is called and the eagerly awaited pictures are given out. A short prayer and another song bring the hour to a close and the children say their good-byes, promising to bring some one else next week so that they may receive an extra picture as a reward.

(*Mrs. R. H.*) *Dorothy Meloy*

Sabbath School at El Obeid, North Sudan Reverend Robert H. Meloy is using a Flannelgraph to explain the Lesson

The South Sudan

MRS. CHARLES E. JORDAN, Editor, Nasir, The South Sudan

FIRST IMPRESSIONS

It is a bit hard to give my *first* impression of Akobo to you because I couldn't see it when I arrived. Just before we entered the "city limits" Dr. McClure shot a large animal which took the combined efforts of the McClures, Wilma Kats and myself to heave up onto the hood of the station wagon. After that was accomplished, all that I could see of the scenery was the side of our week's meat supply. I still do not know how Dr. McClure saw to drive us home, but he did.

When I finally untwisted myself from around the bucket of vegetables we had brought from Doleib Hill and jumped lightly over the box containing the remains of our last meal, I was able to get out of the car to see the place which was to become my home. The Anuaks came from all directions to bring us their welcome. Alas, my two-word vocabulary allowed me to say only "hello" to them and give them a big smile that I trust they interpreted correctly.

Soon I was tired of not being able to talk, so I took my language book out of my suitcase, borrowed a stack of paper from my roommate, and called in a teacher. I feel that the Lord was gracious to me in supplying James Okan, one of our school teachers, to be my language teacher. From the first he has been very patient with me and eager to help. I have benefited from him not only in the study of the language, but in my Christian life and experience as well. Okan's growth in the Lord these last few months has been wonderful; his changed life presents a challenge.

In spite of Okan's earnest efforts, I still cannot understand much of the church services, but I love to go. My eyes fill with tears of emotion

when I see the school boys marching in, and I almost forget how cramped and uncomfortable I am, sitting there on the floor, when the people begin to sing. Mr. Swart has translated "He Lives" for the Anuak people, and it thrills me when they sing it. Biblical critics wishing to disprove the resurrection of Christ would get nowhere here. These Christians *know* that He is living, and there is no room in their minds for doubt. But every time I hear these people sing, my mind turns to those in Anuak land who have never heard that He died for them and was raised for their justification. There are many of them.

Recently I have had the joy of teaching Bible to the fourth-year boys in the school here, and the hour I spend with them is really the brightest in my day. After some years of teaching young people at home who seemed to have heard all of the stories over and over again, it is refreshing to teach people who sit on the edges of their chairs waiting to see what will come next in the story. Tremendous possibilities are wrapped up in these young Anuak men. They have a great work for Christ lying ahead of them, but it will not be easy for them. They need your prayers in a real way.

My first impression of great love for these people is still strong in my heart, and I pray that it may ever be so. A love for the Lord who called me by name to this place, and a love for the people here combine to make the driving force behind each thing that I do. Pray for all of us. There is much to be done. *Joan Yilek*

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

"COME OVER—AND HELP US!"

What a thrill it was to read, in an issue of the *Magazine*, Miss Minnehaha Finney's story, briefly and modestly told, of the work that developed in Alexandria under her hand: of how, after the graduation of her first high school class, who were trained to become teachers, she had a summer's furlough in America, and brought back to Egypt the first five dozen kindergarten chairs with tables to go with them, paid for by money given by her parents for the purpose of their moving into the "new building," and getting "a real kindergarten teacher from America"!

She began her article with the statement, "We build the future on the feet of little children—," and, toward the end of the article, she told of her "Kindergarten Rosary," mentioning, especially, Galila, who was "very much spoiled" before she came to the kindergarten, but developed into "a splendid young woman."

It was, indeed, a very fine school begun in the Moharrem Bey section of the city, developed by Miss Finney there, and continued to be developed in "the new building" under her able guidance and the guidance of a succession of educated, cultured American women, motivated by their love of their Master and their desire to develop a strong Christian faith and all the Christian graces in the lives of their pupils. Yes, it did graduate many "splendid young women," not the least of whom was Galila.

But what of that school now? Alas, it was arrested in the middle of its course by a cruel war! No, none of its pupils were killed. But one of its teachers was! The aid raid started about ten o'clock one night in June 1941, and lasted until four o'clock the next morning. Miss Marguerite Basila, a Syrian teacher of noble character, herself a product of the school, was among the casualties. Two other teachers and many of the girls were among the tens of thousands that

crowded all transportation vehicles on railroad and highway in their escape from Alexandria. When our Mission Association met in Cairo the next month, facing a crisis because of the shortage of workers, the immediate future of the Alexandria school was so uncertain that it was decided to suspend the school for one year in order to take its American missionary superintendent to another school and relieve the situation there. The crisis that existed then has continued, and has become more severe; for when that action was taken we had thirty-nine long-term women workers on the field and six on furlough, while now we have thirty-nine on the field and only one on furlough with any immediate prospects of return to the field. We have been unable to reopen the Alexandria Girls' School and are facing the problem of what we must close at a time when we should like to be going forward, developing new work, because of new and fresh opportunities.

An after-school-hours club for young women sponsored and directed by the Alumnae Society of the Alexandria Girls' School, under the able and consecrated leadership of Mme. Neguib Antoun, Miss Finney's "Galila," operates in the portion of the building formerly occupied by the school. It came into being about two years ago, as the expression of the desire of the Alumnae to pass on to other girls "some of the things we got from the school." There are about 150 members in the club. They are learning dressmaking with great enthusiasm and gratifying results. They study French or English, enjoy the new Domestic Science class, the excursions, lectures, and games, and some are taking piano lessons. But they receive no daily Bible lessons and attend no daily chapel exercises and nothing is being done to meet the need of little children from Christian families all over Alexandria, who would be attending the American Mission Girls' School if they could, but who, instead, are going to other schools.

We hate to think of schools being closed in the other cities of Egypt, and other little children who are now getting Christian training being deprived of the privilege. But that is what will happen if we do not have recruits now!

Well, we need your prayers—and you!

Ethel Weed, Alexandria, Egypt

EVANGELISTIC WORK IN TANTA

We are happy in our assignment to evangelistic work in Tanta City district and Mansura district. These places mean home to us. Dr. and Mrs. Pollock were stationed in Mansura the greater part of their time in Egypt, and Tanta is my birthplace. It certainly gave me a thrill when Mrs. Hutchison showed me the hospital record book with my date of birth. Tanta is one of our largest and busiest mission stations. Here we have one of the two mission hospitals, a large boarding and day school for girls, the Bible Training School for women (the only school of its kind in Egypt), and a center for evangelistic work for men and women. There are twenty of us mission folks here in Tanta, and we realize how fortunate we are to be with so many of our own, when we think of the three stations with only two people, and one with just three.

Although language study was our only work the first two years here, it holds a large place in our program now, and will for the rest of this term. Many of us wives never get beyond the colloquial stage except for enough progress in reading to sing the hymns in church, and find the Scripture passages. The only painless way to learn this language is to live here as a child and grow up with it.

Along with studying we are getting acquainted with the churches in these districts. Many of them are too

small to afford a pastor so an unordained evangelist preaches for them. This morning we went to a little village for church. An evangelist lives there. The fine man, over seventy years old, travels around all week. He has an accordion and plays for the singing. He spoke very simple Arabic, so I understood most of what he was saying. He stopped while he was reading the Scripture, or preaching, to ask questions. His people in the congregation answered. I never saw a more interested group.

My extra job, aside from Arabic study and keeping house, is teaching a Bible class at the Girls' School. This is one of the regular classes in school, for forty minutes, three days a week. There are six Christian girls about fourteen years old. We are studying the Gospel of Mark, but it is going slowly, as they know very little English. I enjoy this class very much.

My husband and I enjoyed a week on the Mission house-boat, the Ibis. The Ibis was bought second-hand by the Mission in 1860, and has been used all these years up and down the Nile River, as a home for missionaries while they are out visiting villages.

Miss Davida Finney and her coworker, Miss Halana Mikhail were on the boat this particular week. The boat was tied up at one village all the time, and we drove from it to other villages in the "Bookmobile." This had been an army ambulance in the war. The Literature Committee of the Mission bought it and converted it into a Traveling Library. There are book shelves lining one wall inside, and two big boxes of books with cushions on top, against the other wall. These boxes will seat four people, and two can ride in front.

We visited thirteen villages and had meals with the people in four. One day we had dinner with the omdah, or mayor. He served duck, chicken, cutlets, meat balls, potatoes, macaroni, stuffed cusa, bread and cheese, and for dessert sweet macaroni, a cornstarch pudding and oranges; and we had to eat a little of everything. I like the native food, and enjoyed every meal we had out.

In one village was a Coptic church that dates back to the fifth century. We met one pastor's wife who was a former teacher at Tanta Girls' School. At Mellawi we attended the wedding of the young preacher. The church was packed and we sat in front on the men's side. Red and yellow electric lights were strung across the platform, and the initials of the bride and groom with a cross between, in lights. Four preachers assisted and hymns were sung. After the ceremony two teachers read original poems which seemed appropriate. In one pulpit Jim had the experience of speaking in Arabic and baptized an Egyptian baby. The week was full of wonderfully new experiences. We ask your prayers for this land.

Rachel Buchanan Pollock

THE STORY OF NUR JAHAN

(*Continued from Page* 216)

and I would sit on one side and he on the other while she related her story if that would not do. He said, "Yes, Miss Anderson, I can trust you to have the right woman give her testimony." After hearing her story he said: "You bring the woman to the court at ten o'clock. When I told her she had to go to court she wept bitterly. I assured her that Christ would be with her. At my request the judge cleared the court room of everyone who did not need to be there. She told her story and he dismissed the case and gave orders for the Christian men to be released from prison.

That night I took the woman away to another mission station, where she was cared for, and before long she was baptized.

You see something of what it cost her to be a Christian. Praise God for the strength He gives to those who leave all and suffer for Him.

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Addis Ababa, Ethiopia

Photo Cine, M. Bovadjian, Addis Ababa, Ethiopia

Yohannes reading Braille, Reverend W. Park Rankin of the British and Foreign Bible Society, Addis Ababa, and their Majesties, the Emperor and Empress of Ethiopia.

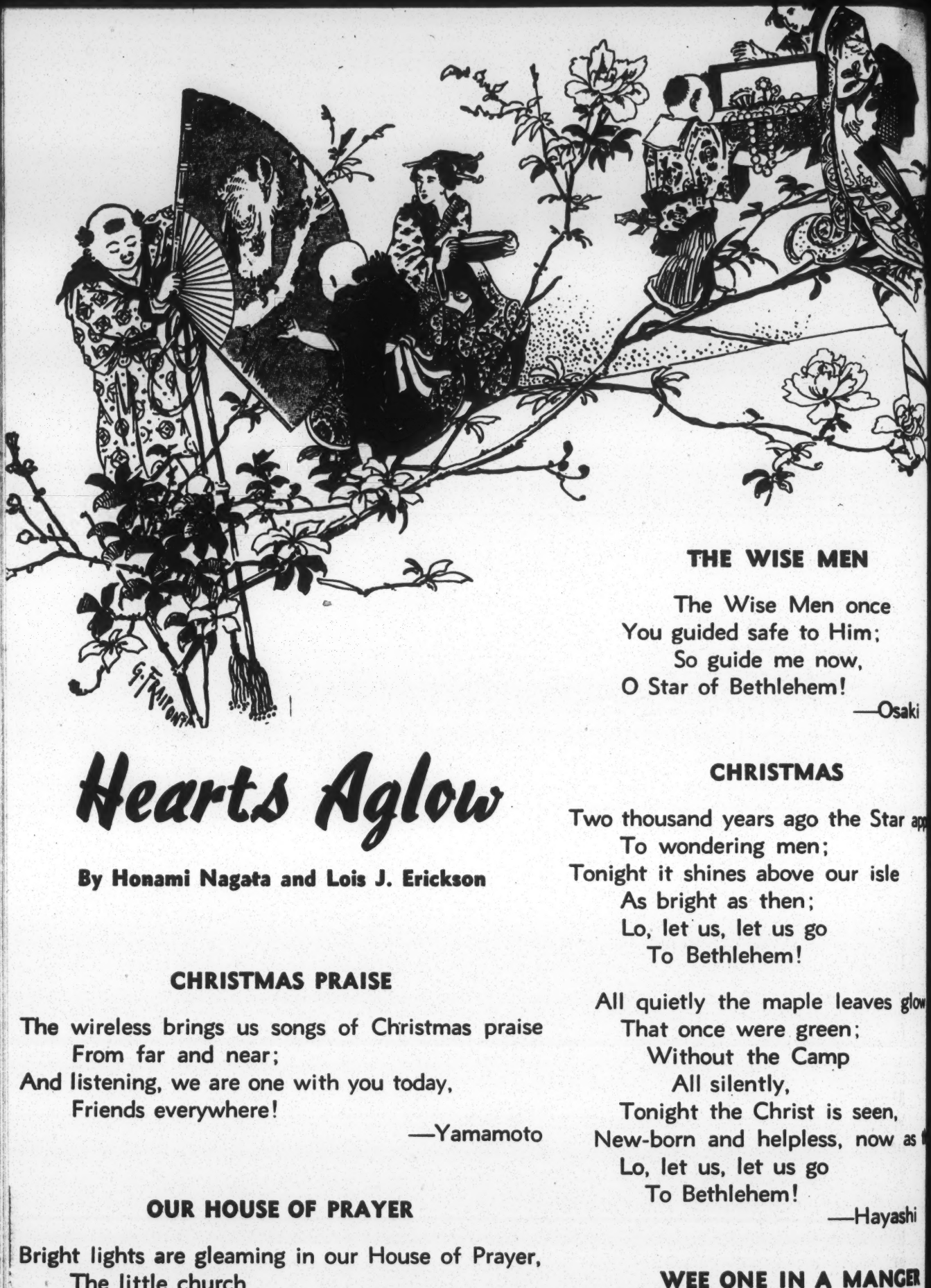
During a tour of an institute held in Addis Ababa, His Majesty, Emperor Haile Selassie, observed the Braille typing being done by Yohannes, a blind young man who had once been a pupil in our Mission School for the Blind in Sayo.

This photograph of Their Majesties was sent to our Board of Foreign Missions by Mrs. Ruth Lobaugh Walker. Permission to reproduce it here has been secured from the Ethiopian Embassy, Washington, D. C.

The *September Magazine* carried a brief account of the events that followed this imperial tour. Mrs. Walker was called for an interview with the private secretary of His Majesty. She told him of the work of Miss Hazel J. McGeary in our school for the blind at Sayo. Evidently the report the Secretary made to the Emperor was enthusiastic, because the following morning Mrs. Walker was invited to the palace to talk with the Emperor himself concerning this work. She answered his questions about the school, whereupon the Emperor expressed "his wish to have a school for the blind in Addis Ababa and wanted our Mission to choose and bring out, at his expense, a teacher or teachers, to organize the work. He wanted to know about land and buildings, the kind of handwork taught the pupils that they might be self-supporting later on."

Our Board of Foreign Missions has appealed to Dr. Stauffer of the John Milton Society in an attempt to secure trained personnel in answer to His Majesty's request.

Our missionaries, and also the British and Foreign Bible Society are anxious that the project become a reality. Let us pray that the right person or persons may be sent to Addis Ababa. —(*Editor*)



Hearts Aglow

By Honami Nagata and Lois J. Erickson

CHRISTMAS PRAISE

The wireless brings us songs of Christmas praise
From far and near;
And listening, we are one with you today,
Friends everywhere!

—Yamamoto

OUR HOUSE OF PRAYER

Bright lights are gleaming in our House of Prayer,
The little church
Given by friends
In other lands,
And childish faces bend in ecstasy
Above their sleeping dolls with golden hair.

—Miyake

THE WISE MEN

The Wise Men once
You guided safe to Him;
So guide me now,
O Star of Bethlehem!

—Osaki

CHRISTMAS

Two thousand years ago the Star app
To wondering men;
Tonight it shines above our isle
As bright as then;
Lo, let us, let us go
To Bethlehem!

All quietly the maple leaves glow
That once were green;
Without the Camp
All silently,
Tonight the Christ is seen,
New-born and helpless, now as t
Lo, let us, let us go
To Bethlehem!

—Hayashi

WEE ONE IN A MANGER

A Wee One in a manger
Praise Him where He lies,
Angels singing carols,
Listening winter skies!

—Yamamoto

Songs
om The Land Of Dawn

By Japanese Poets
Interpretation by Lois J. Erickson

PRELUDE

I have seen beauty—
Flaming clouds at sunset;
Seas dyed to scarlet as
the night comes on;
Bowers of flowers mirrored
in the lakelets;
Grandeur of gorges;
Fuji in the dawn!

Lacy green tree outlined in misty
vistas
Suddenly lighted by a flare of maple
leaves;
Far below the mountaintop the ripen-
ing rice fields waving
'Round little brown mud hovels with
straw-thatched eaves.

Now War and Death have come to you,
O lovely Land of Morning,
Dull despair of sorrow and bitter-
ness of pain;
God grant us both forgiveness for the
wrongs we did each other—
Out of deep hatred bring us Love again!

—Lois J. Erickson

GLORYING

The seasons pass;
ter and summer, autumn and the spring;
all the days in Christ's unchanging grace
I shall go glorying!

—Miyauchi

THE HILLS OF GOD

Why should my daily pathway seem
A desert stark and dry,
When all around the hills of God
Are glorious in the sky?

—Takamoto

Chaos in all the world;
In Japan
Defeat . . .
Poverty . . .
Utter destitution . . .
Yet there is also love
That gives and shares,
Thankfulness,
Sacrifice,
And silent uncomplaint.

For where the Spirit of the Cross
Shines deep
Within their hearts,
God's saints
Await the Day of Glory
And His Kingdom
Has already come.

. . . . . .

The Kingdom
Has already come
To this world
Through the Cross;
And Christ's disciples,
Living in His life
Bring Light.

Light even to
The shacks destroyed by war;
And to the land laid low
By storm and earthquake.
So to him who cries,
"Japan is ruined!" I would say,
"You must forget your Self,
And you must learn to love!"

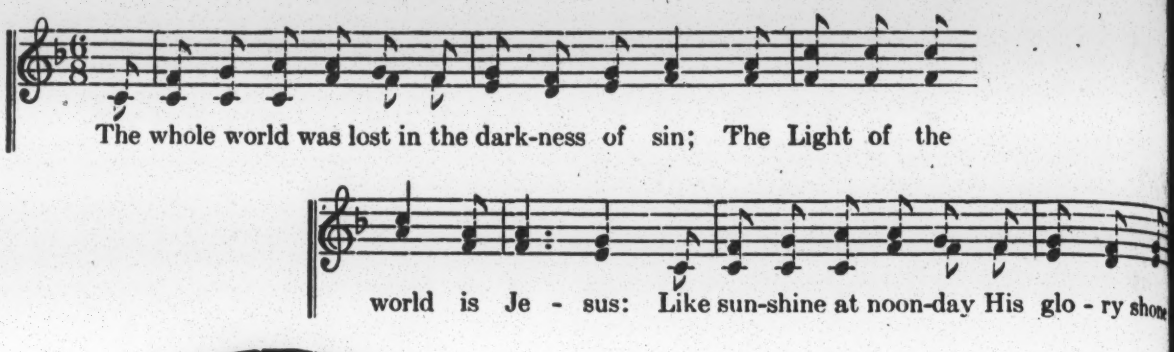
. . . . . .

Yes, verily, I know
That only through the Kingdom
There will some day come
The resurrection of Japan.

—Toyohiko Kagawa

Poems selected from the book, Songs from the Land of Dawn, published by the Friendship Press.

Editorial in Pictures



The Light of the World

Is Jesus

Do We Share The Light With Others?

God's lights are we, some burning high, some low,
We see the flames as souls, where'er we go.

God's lights are we, if set where dark or light,
It matters not, if we but keep his altar bright.

God's lights are we, lit from His radiant flame;
If we burn clear and bright we glorify His name.

God's lights are we, O may we brighter glow,
To lighten other flames, that flicker low.

ELECTION OF NEW BOARD MEMBER

The Board of Directors of the Women's General Missionary Society is happy to announce that Mrs. Walter C. Brethauer has been elected to its membership and has accepted this responsibility. Mrs. Brethauer is from Allegheny Presbyterial Missionary Society, in which she held the office of Young Women's Secretary from 1941 to 1945.

A native of Pittsburgh, Mrs. Brethauer is a member of the North Church, her husband being an elder in that congregation. For more than thirteen years she has served there as general superintendent of th Sabbath School. Her experience in that field includes three years as secretary of the Superintendents' Commission of the Christian Education Department of Allegheny County Council of Churches. She also headed a relief sewing project in the North Church for several years.

Mrs. Brethauer has just completed teaching a class in the Fall Institute of Allegheny Presbytery's Youth Fellowship. Another of her interests is teaching Bible to a group of Negro children in her community. She has also been active in the Women's Christian Temperance Union, in both local and county organizations.

On the Women's Board Mrs. Brethauer will fill the unexpired term of Mrs. Samuel E. Baird who resigned last summer.

Edith L. McBane, Recording Secretary of the Board

DELEGATES TO THE W. G. M. S. CONVENTION

To Meet in Oxford, Ohio, June 16—20, 1950

Presbyterial	*Date*	*Secretary Reporting*
Steubenville	September 30	Mrs. G. C. McBane
San Francisco	October 1	Mrs. Verna Foster
Kiskiminetas	October 3	Mrs. Roy Sharp
College Springs	October 3	Miss Frances Pfander
Spokane	October 10	Mrs. H. F. Hoesly
Ohio Northwestern	October 15	Mrs. Gilbert Elliot
Idaho	October 18	Mrs. Frank C. Jones
Philadelphia	October 27	Sarah S. Livingston

Mrs. J. K. Stewart, Convention Secretary

HERE ARE THE FRIENDS I WANT TO RECEIVE
A Christmas Gift of A Year's Subscription
to
THE WOMEN'S MISSIONARY MAGAZINE

Send to .....
Address .....
My gift card should read: From .....

Send to .....
Address .....
My gift card should read: From .....

I enclose $..... in payment for these subscriptions at $1.50 each.

Signed .....

Mail to Mrs. Ralph H. Arnold, 525 Mifflin Avenue, Pittsburgh 21, Pa.

Notes

FROM THE SYNOD OF COLUMBIA

(Presbyteries of Puget Sound, Oregon, Idaho, Spokane)

By MRS. J. BOYD PATTERSON, Portland, Oregon

PUGET SOUND

Puget Sound Presbyterial banded together to pray for five missionaries to go out under the Women's Board. The Misses Marguerite Lienard, Mary Nell Harper, and Phyllis Rogers are the first three answers to those prayers! Is this a pattern for other Presbyterials to follow?

Prosser women have "Birthday Pals" with a missionary whose birthday falls nearest that of the individual members. Gifts are sent to the field, "thank-yous" come back, and thus friendly relations have been formed and interest in all missionaries and mission work deepened.

Miss Mary Lou Bymers who formerly taught Bible at Ezel, now Director of Religious Education in First Seattle, has recently spoken to the women at that church on our work at Ezel.

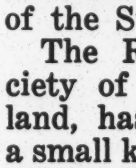
Mount Vernon reports the reorganization of Women's Work into a Women's Council of four circles comprised of all women church members and adherents. The Council has a strong missionary program and does the work of an Aid Society also. Recently this newly organized Council had as guests the women from Burlington. Mrs. Frank Venn, the wife of the new minister at Burlington, led the worship service, and Mrs. Glenn B. Morse, from First Seattle, gave a fine report of the Sterling Convention.

The Young Married Women's Missionary Society of First Tacoma with Mrs. Kay Fleming, president, recently redecorated several rooms in the church. This group is also much interested in Foreign Missions.

Pictures of Indian work at Simnasho, Oregon, were presented by Mr. and Mrs. Fermer E. Plank at Eyerett, First Seattle and Queen Anne.

To First Tacoma goes an orchid! This church alone reports an evening missionary society composed of both *men* and *women.*

Mrs. Glenn B. Morse has recently given the W.G.M.S. report to a joint meeting of our three Seattle churches, her own society at First Seattle, Queen Anne, and Green Lake.



OREGON

Miss Meda Brown, President of Oregon Presbyterial, fell, breaking a vertebra in her back in June. However, while still in a brace, she presided over the Executive Committee on September 22, at First Church Portland. Also at this time the annual fall Day of Prayer was held, and Mrs. E. Gardella gave her report of the Sterling meeting.

The Ruth Work Missionary Society of Laurelhurst Church, Portland, has established and furnished a small kitchen on the main floor, just off the Bible School chapel.

The Marcia Mitchell Circle, Young Women's Group of First Church, has semi-adopted a needy family in Gratham, England. There are five children in the family ranging in ages from eighteen months to twelve years. Clothing and other "necessaries" are being sent quite regularly.

The women of the Multnomah Church are welcoming a new member, Mrs. Vaga, who with her husband and child, was brought from Estonia by the members of this church. She is visiting both groups before deciding which one to join.

Valley Community entertained Oregon Presbyterial in April. It was a delight to enjoy the gracious hospitality in this lovely new church.

Albany and Willamette Societies had a joint summer meeting to hear Mrs. E. Gardella, from the Italian church in Portland, give her report as a delegate to the W.G.M.S. Convention.

Mr. and Mrs. Fermer E. Plank are going about through churches and societies showing pictures of the Indian Mission at Simnasho.

The Kenton Women, Portland, have a unique meeting—a Church Day for all women of all ages. They like it very much.

The Young Women's Societies of Oregon Presbyterial have an annual dinner at which time they have a missionary speaker and grow together in fellowship and interest. This year the dinner was held at First Church, Portland.

IDAHO

Idaho Presbyterial has a new project—the purchase of a car for their missionary, Miss Venna Patterson. Miss Patterson grew up in the Nampa Congregation. This summer the Idaho Youth Conference at Payette Lakes gave offerings for this cause.

Idaho Presbyterial met this fall at Weiser. The Weiser people are thrilled over their new pastor and his wife, Dr. and Mrs. Carl McGeehon. Mrs. McGeehon was the former Miss Helen Brownlee, a missionary in Egypt for five years before her marriage. At the Presbyterial Dr. Carl McGeehon spoke on our India Mission which he visited while in the chaplaincy.

Mrs. Earl Patterson of Nampa, Idaho's official delegate to the W.G.M.S., has been reporting to societies and Presbyterial.

On the four Sabbaths preceding the annual Thank Offering service one of the members of the Nampa Women's Missionary Society will speak at the opening worship service of the Bible School on some phase of the Thank Offering.

Weiser has recently purchased a new parsonage, financed partly through the W.G.M.S.

The women in Ontario, following their special prayer group meetings, are sewing for a "D.P. family" from Europe which the Ontario church is sponsoring.

SPOKANE

For many weeks the women of Spokane Presbyterial were busy making plans for the coming of Dr. Mary Smith from Nasir, the South Sudan, in whose support they share. They are interested in providing a hospital for her at Nasir.

Spokane Presbyterial met at Second Church in Spokane October 3 and 4 to hear "Dr. Mary," as she is affectionately called. Also Miss Jones, delegate to W.G.M.S. at Sterling, gave her report.

On October 12 the Presbyterial Prayer Group met at Mission Avenue Church followed by a luncheon and informal reception for Dr. Mary after which she visited Pullman, Washtucna, Washington, and Spirit Lake, Idaho. To quote my informer, "Even the children in S.S. are all on tip toe waiting for her coming." Incidentally, Mission Avenue is a bee-hive of activity these days, settling into the new Bible School unit.

Mrs. D. A. Russell, for many years one of the guiding spirits of Spokane Presbyterial, has been ill these many weeks. She is reported better now.

Within the year a new group has been formed at Pullman, Washington, for younger women. Interest has been excellent, guided by Mrs. John Haupt, wife of the minister.

The September meeting of the Juniors of the Trinity Church, Spokane, was held at the church. Twenty-four children and their leaders enjoyed a missionary book review and had dinner together, followed by a recreational period.

Thank Offering

MRS. THOMAS H. NEWCOMB, Sec'y, 904 Publication Bldg.,
209 Ninth St., Pittsburgh 22, Pa.

"And when they had opened their treasures
they presented unto him gifts;
gold, and frankincense, and myrrh." Matt. 2:11.

"If we can kneel as did those men of old,
Who laid their frankincense and myrrh and gold—
Before the Christ Child's feet;
If we can bring our gifts, a grateful heart
Where unkind thoughts and envy have no part;
And love dwells, true and deep,
Then in Christ's birthday we may fully share—
And feel His presence with us everywhere."

Another opportunity for presenting our gifts of love to God through the Thank Offering has been given to most of our members through the missionary society or the In-gathering service in the sanctuary. How fitting that this service should come just before the Christmas season, as if to prepare our hearts to receive again the story of the Babe of Bethlehem. It is because of His coming that we bring a Thank Offering. "We love because He first loved us" and it is this love which prompts us to bring Thank Offerings into His house that others may know that His sacrifice was for them and is sufficient for all.

In looking over files of the *Women's Missionary Magazine* the following was found in a Thank Offering article written by one of our missionaries, which gives some idea of the good accomplished in the lives of others through our gifts of love.

"It has been a real privilege to live in a foreign field for over twenty years and see some of the things that have been accomplished through the Thank Offering. Needy boys and girls have received an education who otherwise could never have been educated. The undernourished have received special food. It has been a joy to see these children grow strong and healthy. More and better equipment has been received by the schools, hospitals and evangelistic workers. Even salaries of some of the native workers have been paid and the faith of the workers has been strong enough at times to secure more native workers, knowing that the women of America would furnish the funds. Thus the teaching could extend out into the districts that had never before been touched. As these Christian communities grew they wanted to help others more needy than themselves, so yearly they have sent their offerings into other sections of the field. As they received the blessing of these Christian teachings so they wanted in turn to make them available to others."

Thus the Thank Offering has come to be an ever-widening circle of fellowship expressing gratitude to God for His love to us and for His unspeakable gift of the Babe of Bethlehem who is the Christ of Calvary.

We are commencing now, not next fall, another year of Thanksgiving. Let us start immediately to daily present our gifts of gratitude to Him by means of our Thank Offering boxes. The following poem is one of Mrs. Mary Clokey Porter's taken from an earlier issue of the *Missionary Magazine*. It expresses this daily giving.

WHOSE BOX AM I?

Clean, bright and happy here I live
Upon a mantel shelf—
And feel so cheerful all the day
With every thought of self.

A real Thank Offering box am I
And joyous days have seen
"For copper, silver, yea and gold
Within my walls have been."

But now, these gifts are doing good
In many needy lands
While here I wait for richer gifts
Given by willing hands.

My owner loves her Lord so well
And all her neighbors too
She gives me something every day
To spread the gospel true.

She handles me with care, because,
I fill my mission well.
I'm always here for eyes to see
And of God's love to tell.

When others take me up and read
The message that I give
They stop and think of Him whose love
And blessing help them live.

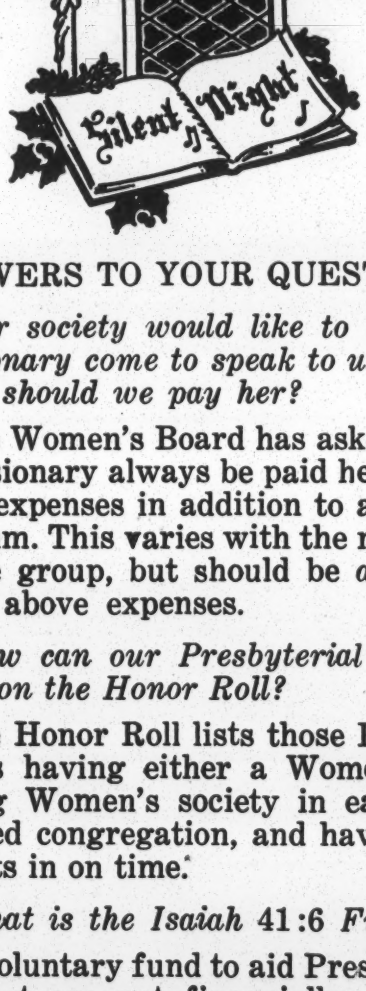
And then in gratitude they place
Their gifts within my walls
Where they are safely kept until
"Ingathering Day" next fall.

SENIOR LIFE MEMBERS
$25.00 Each

33. Mrs. Clara Johnston, Mercer, Pa.
34. Miss Lois Balph, New Castle, Pa. By Mr. and Mrs. Clyde Gilfillan as a memorial to Lois Balph's grandmother, Mrs. Mary Balph who died this past summer.
35. Mrs. Mary W. Patin, Cadiz, Ohio. By a member of the Gertrude Jamison Missionary Society.
36. Miss Katherine Gillis. By members of the Anna E. Stoddard Missionary Society of First U.P. Church, Newton, Mass.
37. Mrs. Arthur A. Forbes, Buffalo, N. Y. By her daughter, Mrs. William Snyder.
38. Mrs. Harry Temple, Sparta, Ill. By members of the W.M.S.
39. Miss Ethel J. Rose, South Kortright, N. Y. By members of the Almeda Mission Group.
40. Mrs. Iva Ellis, Jamestown, Pa. By friends.
41. Mrs. Angus J. MacLeod, Quincy, Mass. By friends in the Women's Missionary Society.
42. Mrs. Irene Sharp, Shelocta, Pa. By friends in the Women's Missionary Society.
43. Mrs. Ruby Irwin—In Memoriam. By members of the Curtis Park Missionary Society of Buffalo, N. Y.
44. Mrs. Leona Skidmore, Newell, W. Va. By members of the Y.W.M.S. of First Church, East Liverpool, Ohio.
45. Mrs. Virginia Edwards, East Liverpool, Ohio. By members of the Y.W.M.S., First Church.
46. Mrs. Ralph C. Yonge, Multnomah, Oregon. By a friend.
47. Mrs. Edgar Holden, Le Claire, Iowa. By her husband.
48. Mrs. James Hamilton, Le Claire, Iowa. By her husband, her son, Howard, and her daughter, Edna.
49. Mrs. Cecil Leamer, Le Claire, Iowa. By W.M.S., Gleaners Class, Willing Workers Class, Loyal Mothers Class and L.O.A. Class.
50. Mrs. Irene Morrow, Akron, Ohio. By her mother, Mrs. Guy L. Garrett.
51. Miss Mae Hensel, Akron, Ohio. By Augusta McKelvey.
52. Mrs. Vera Willis, Akron, Ohio. By members of the Dora B. Whitely Society of First U.P. Church.
53. Mrs. Janet E. Carrell, Youngstown, Ohio. By her mother, Mrs. Margaret Johnson.
54. Mrs. W. B. Stewart, Youngstown, Ohio. By Agnes Wooler.
55. Mrs. David J. Parks, Campbell, Ohio. By Anna Ria Fulton.
56. Virginia Anderson, Youngstown, Ohio. By Mary Fulton.
57. Barbara Fisher, Youngstown, Ohio. By Wilma Minteer.
58. Mrs. Katherine Callahan, Youngstown, Ohio. By Mary Morgan.
59. Kathryn Landahl, Youngstown, Ohio. By Mary Fairgrieve and Martha Cowden.
60. Mrs. Corinne Towle, Cleveland, Ohio. By members of the Margaret Gordon Missionary Society of the Brooklyn U.P. Church, Cleveland.
61. Mrs. E. T. McAuley, Kansas City, Mo. By the Friendship Sabbath School Class of the First United Presbyterian Church of Kansas City, Kansas.
62. Miss Annetta M. Morrow, Butler, Pa. In Memory of her mother, Mrs. Harry L. Morrow.
63. Mrs. R. T. McClenahan, Nampa, Idaho. By her husband.
64. Mrs. Clifford Wilde, Nampa, Idaho. By her husband.
65. Mrs. Adelphine Alexander, Turtle Creek, Pa. By members in the Bethel Society.

Women's Department

MRS. G. VIRGIL HUTCHISON, Women's Secretary, Imperial, Pa.



ANSWERS TO YOUR QUESTIONS

1. *Our society would like to have a missionary come to speak to us. How much should we pay her?*

The Women's Board has asked that a missionary always be paid her traveling expenses in addition to an honorarium. This varies with the number in the group, but should be *at least* $5.00 above expenses.

2. *How can our Presbyterial win a place on the Honor Roll?*

The Honor Roll lists those Presbyterials having either a Women's or Young Women's society in each organized congregation, and having all reports in on time.

3. *What is the Isaiah* 41:6 *Fund?*

A voluntary fund to aid Presbyterials that are not financially able to send a representative to the W.G.M.S. Convention. For further information, send for the free booklet entitled *The Isaiah* 41:6 *Fund* (Literature Department)

4. *What is the Presbyterial Expense Fee and how much is it?*

This is a contingent fee which cares for Presbyterial expenses. The amount is set by each Presbyterial.

5. *What is the W.G.M.S. Fee? For what used?*

It is a fee assessed on each society, 10c for each woman or young woman, and 5c for each teen-age member. It is used to help carry administrative expenses of the W.G.M.S. This includes W.G.M.S. Convention expenses, rent of offices, salaries for office workers, stationery, printing, postage, etc. The 10c per member is wholly inadequate for these necessary expenses. Perhaps your society could afford to send an extra donation this year.

6. *When will we receive the report blanks for our society?*

These blanks are mailed early in February to various Presbyterial secretaries and should reach society officers by March 1.

7. *Can a society take Thank Offering money and allot it as a Life Membership?*

No. Life Memberships should be special gifts of individuals.

The task Thy wisdom hath assigned
O let me cheerfully fulfill;
In all my works Thy presence find,
And prove Thy good and perfect will.

—*Charles Wesley*

Young Women And Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., Pittsburgh 16, Pa.

AIMS: A—A Circle or a Y.W. Society, or both in every congregation.
B—Societies to support the WGMS materially and spiritually.
C—Y.W. Special Fund fully supported.

One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—(Amount Asked, $8,000)
Permanent—Support of G.B.S., Pasrur, India.
Annual—Salaries of Missionaries.

Mrs. A. C. Peoples, Member of Faculty, Camden School, Camden, Ala.
Miss Mary E. Cole, Bible Women's Worker, Khartoum, North, The Sudan.
Mrs. Anna Howard, Matron Frenchburg Dormitory.

IF ALL THAT WE SAY—

"If all that we say in a single day
With never a word left out
Were printed each night, in clear black and white,
'Twould prove queer reading, no doubt.
And then just suppose, ere our eyes we close,
We must read the whole record through:
Then wouldn't we sigh, and wouldn't we try
A great deal less talking to do?
And I more than half think that many a kink
Would be smoother in life's tangled thread,
If half that we say in a single day
Were forever left unsaid!"

—Anonymous.

NEW LIFE FLOWS IN

Beaver Valley Presbyterial has recently contributed *two* new societies —3rd New Castle, "The Jinia Girls' Circle," and 1st New Castle Y. W. The Jinia Circle, sponsored by the L.D.H. group, derived its name from those of two missionaries whom the church supports, Rev. James and Mrs. Virginia Brown. The 1st New Castle new society is sponsored by the Rebekah Chapter.

Philadelphia Presbyterial likewise has given *two* new organizations—North Avenue Baltimore Y. W. with 12 members, president, Gladys Butschky, and 1st Wilmington, Del., Rose Circle, Mrs. D. L. Doherty, sponsor.

"THE THREE D'S"

DEVOTION

This third D was point three in the sermon to the 1949 graduates of Cairo Girls' College. You may recall that *diligence* was number one and *daring* number two. These need *devotion* to complete the trio. High type or holy devotion, suggests the right attitude toward God.

We hear much about the devotion of a mother, the devotion to a cause, the devotion of the scientist and the research person, but none of these can approach the devotion to a Higher Power. Selfishness is likely to creep into these man-to-man kinds of devotion. Devotion to God springs from a higher motive and a more lofty purpose.

The sermonizer said that in these days many make light of religion and a religious faith—much to the loss of such people. Devotion is to the individual what a stabilizer is to the airplane, a balance that tends to make firm and steady such a life, one not easily shaken by every wind of doctrine!

One with true devotion knows why he stands for principle. He knows what he believes and is ever happy to help establish a wavering soul. Oh yes, it is possible to have a "form of godliness," a very good imitation of the real thing. There may be apparently much devotion shown, even in the house of God, yet be false.

This type has been likened to a "dud" among war weapons. The dud looked like a live bomb, yet something was wrong inside, something was lacking in the power. The dud-like bomb and dud-like devotion have a name to live but are lifeless.

Perhaps a sham devotion to the cause of missions may explain the poor results found in some missionary societies. If more thought were given to the idea of glorifying God in the work, a greater devotion would surely be evident. If devotion to God ruled in the hearts of the women of the United Presbyterian Church, would so much effort need to be expended on trying to interest *Christian* women in the mission program of the Church and of the WGMS? It is truly an indictment that women have to be coaxed into Christian service!

Would we be "fruit-bearers," living branches of the Vine? We need to take stock of ourselves. *Diligence* in business, the *daring* that knows not defeat and *true devotion* are essential. The "Three D's" should find place in each life and its activities.

May we thank Willis McGill for his timely message. It is good for America as for Egypt.

YOU MIGHT TRY THIS PLAN

The Lyda McClure Teen-age group of the First United Presbyterian Church, Wichita, Kansas, held a unique, informing, and challenging meeting, which we would like to share with you. Did you ever have a meeting where the whole program centered about a missionary's life and work? We did. Our circle is named for Mrs. Lyda McClure, a missionary in South Sudan, Africa.

In preparation for the meeting we had obtained personal messages from the families of Dr. and Mrs. McClure. We let our minds travel to Akobo. As we heard of their experiences, we felt that we actually were in the South Sudan following them in their home, and their work.

From their letters we found out that their day, which is probably a typical missionary's day, begins at 5 o'clock and ends at midnight. We g i r l s thought we were busy, but listen to Dr. McClure's description of their days:

"Up at 5:00 o'clock to make preparation for our 6:00 o'clock meeting. Had nearly 150 at our service this morning. Then set the men at work, got the school going, dressed a few wounds, and sore eyes and malaria cases and was ready for breakfast at 7 a.m. First class at 7:30. I teach English and then arithmetic. Two hours for outside work, and hurriedly changed my clothes and dropped down a well we are digging to lay some bricks. At 11:30 back in school teaching, the chapel hour and taking the communicants' class. Lunch at 12 o'clock. Again it was hurried as I had another job to finish before the workmen went home at 2 p.m. At 2 p.m. started two hours of translation work. A cup of tea at 4 p.m. and at 4:30 laying out the boundaries of our New Mission plot. Worked on house foundation until almost dark and then ran for a swim. Coming back from the river, I found some teachers waiting for their evening prayers and Bible study. Sat down for supper, listened to the news and now have been at my desk for four hours and it is within a few minutes of midnight. This ends an almost typical day at Akobo Post."

After hearing this the thought came to our minds that a missionary must indeed be a versatile person!

All left the meeting feeling that what *we* considered a busy day was really *very empty!* And though a missionary's work is hard and trying it is a most rich and satisfying life. We gained much more than we had planned from the meeting, because we not only felt closer to the McClure family but have a better understanding of all missionaries and the work they do. We called it "A McClure Meeting." Why don't you substitute some missionary personality? We think you will like it.

One of the Girls—

Jacqualine Crupper

Girls' Circle Program

By MRS. WALTER G. COMIN, JR.

Which Way Japan by Floyd Shacklock has been suggested for study in the teen-age groups. It is concise, graphically illustrated, a gold mine of information. Whether you use it or *Japan Begins Again* by William C. Kerr it is important to stress understanding. However, keep in mind, "It is impossible to understand the Japanese people apart from the history and geography of their country."

Accordingly, this first meeting should deal chiefly with these two subjects. Show how her culture has been influenced, in fact formed, by her contacts both East and West. Outline her religious background. Note the national characteristics of her people which are directly traceable to her geographical position and climate.

To add to the enjoyment and understanding of Japanese culture, try to make your meeting place a little corner of Japan. Select a place for the *tokonoma* (honored place). Used in Japan as the center of interest in the best room, it is decorated with a scroll painting and a flower arrangement placed on a low stand at one side. Your scroll painting may be made of a length of wall-paper, 22"x75", with an oriental landscape design. Make a border in plain contrasting color three inches wide at the sides, a bit wider at the top and wider still at the bottom. Paste the upper and lower edges over rods cut from a broomstick handle, two inches longer than the width of the paper.

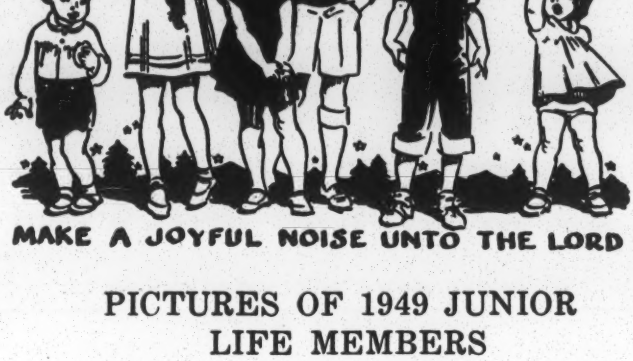
Flowers may be pear blossoms, cherry blossoms, leaves, dried grasses, or fresh flowers of any sort. Don't worry about the time of year for your pear blossoms and cherry blossoms. Select bare branches from the trees and make them "bloom" with fluffy popcorn stuck on the branch with short pins. Cherry blossoms should be colored pink, but don't get the popcorn too wet, it will shrink to almost nothing.

It is a very important part of life in Japan to appreciate nature in all of its forms. The appreciation of flowers in bloom, of the moon shining on the waters, of sunrise and sunset has resulted in many feasts, customs and even special foods to be eaten while enjoying them. A flower arranging party is quite popular. Provide vases, baskets, bowls, scissors, flower holders, and a pitcher of water for those who would like to try their hands at it. Trays of flowers, they may be oblong cake pans, are placed on the mat to the right of each vase. A mat could be a piece of brown wrapping paper. Flowers may be arranged in the *Rikkwa* (formal) style or the *Nageire* (thrown-in or natural style).

Serve guests on individual trays, if possible. They may be seated on the floor or on cushions around the room. The hostess kneels before each guest, offers her the tray. Tea-cups are filled a little at a time all around the room, until each guest receives a full cup of tea of uniform strength. Larger groups should divide into circles with a hostess for each circle. Gracious hostesses arrange the food on the plate to make an artistic design or composition. Give them tea and cakes, small pieces of sponge cake, nabisco wafers, or puffed rice squares.

Collect and attractively display examples of Japanese art: kimonos, fans, wood-block prints, pottery or china. Also pictures of Japanese houses, temples and castles.

See page 208 for your worship theme. Use Prayer Cycle days 3, 28, 29. Be prepared with news of these places and needs for special prayer before going into the Prayer circle.



MAKE A JOYFUL NOISE UNTO THE LORD

PICTURES OF 1949 JUNIOR LIFE MEMBERS

When a child becomes a Junior Life Member by the payment of ten dollars, his name and address, the name of the donor, and the Junior Life Membership fee should be sent by the society's treasurer to the Presbyterial Treasurer. A certificate will be sent. After this has been received, a picture of the child will appear in the *Junior Missionary Magazine* (provided a snapshot is sent to the Thank Offering Department, W.G.M.S., 905 Publication Building, 209 Ninth Street, Pittsburgh 22, Pennsylvania. Please do not ask for the return of the picture as this would be impossible under the new arrangement. The picture should be approximately two inches wide and three inches long. Please send *clear* pictures. If the snapshot is grayish and dim in outline, the result will be a poor picture in the *Junior Missionary Magazine*.

The Juniors

MRS. C. W. FULTON,
Secretary
455 Forest Ave., Bellevue,
Pittsburgh 2, Pa.

JUNIOR SPECIAL PROJECTS 1949-1950

Goal—$6000

CONTINUING PROJECTS

South Sudan
- Salary of Miss Mary V. Ewing, R.N.

Egypt
- Salary of Miss Margaret Bark.
- Maintenance of the "Ibis."
- Maintenance of the Delta Car.

Ethiopia
- Third payment to "Junior Jeep" fund.

Pakistan
- Support of Children's Ward, Sialkot Hospital.
- (Little Light Bearers' part of the Junior Special)

NEW PROJECT

Pakistan
- An automobile which will be used to take medicine and Bible portions to very needy people.

* * *

Watch for the announcement concerning new coin cards and literature for the Junior Special in next month's issue.

"A JUNIOR LIFE MEMBERSHIP BADGE"

The leaflet with the above title has been very useful in furthering interest in missionary work through Junior Life Memberships. It was written by Mrs. K. Glen Fleming. In it she tells of the part a Junior Life Membership badge played in her life: how it was used as a Bible bookmark and how it finally led to her decision to go as a missionary. She and her husband are now at Alexandria, Egypt. On this page is a picture of their little son, Michael, at six months of age.

Michael Fleming

Home Missions

MRS. EDGAR B. MURDOCH, Secretary, 4 Wilmont Ave., Washington, Pa.

On a recent visit to Kentucky the Home Secretary found the work of the Mountain Missions going on in a splendid way, with the schools at both Frenchburg and Ezel running smoothly with l a r g e r enrollments than ever before.

At Ezel the new cottage at our small farm has been completed in record time and will soon be occupied by one of the men who, in addition to driving one of the school buses, helps look after the farm. While inspecting the cottage we gazed with pride upon our "flocks and herds" made up of scores of beautiful white chickens, three cows and a calf and a number of pigs of all sizes. In the dining room of the Teachers' Home we sampled the products of our farm, fresh eggs, rich cream, fried chicken and the last of last year's ham deliciously cooked by Mrs. Gilley who has been cooking there for the past twenty-three years. Soon this year's hams will be hanging in the smoke house ready to reduce the high cost of living in that particular spot.

At Frenchburg a number of guests had chosen that week end to visit the school and enjoy the autumn glory of the mountains round about. Sleeping space became a problem but teachers cheerfully moved out of their rooms, doubling-up with others to make their quarters available. The Superintendent's son also vacated his room and two guests slept in the hospital and so everyone found a resting place.

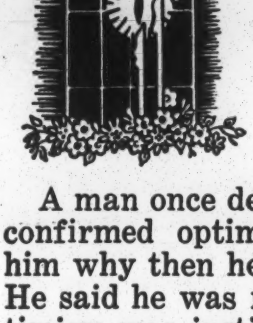
The Jane Cook Hospital is doing well under the management of Miss Margaret Buren. The nurses are doing fine work but the need still exists for a nurse with supervising experience. We pray that such a nurse may soon be led to take up this work where she is so much needed.

On Sabbath Miss Mary Jane McKnight of Sudan gave the Thank Offering address at both Frenchburg and Ezel. At Frenchburg she was welcomed not only as a missionary but as a former teacher for she taught there for one year during the war when she was home on furlough.

A week of evangelistic services under the leadership of the Rev. G. D. Franklin had just closed and had been very successful, many of the young people having given their hearts to Christ. H o w fortunate for them that they are in daily association with Christian teachers ready to help them in every way possible along the Christian way of life. It is unfortunate that as yet we have no settled pastor to whom they may turn for help and advice. It is a constant subject of prayer at both Frenchburg and Ezel that under shepherds of the Lord's choosing may soon be found for these churches.

* * *

It is with much regret that we announce that Miss Ruth Findley, whose letters have often appeared in this Department is giving up her work under The Women's Board. For some years past she has served as our missionary in Los Angeles Presbytery, working at Long Beach, Burbank and Alhambra, but when the American Board relinquished Alhambra to another denomination her work was closed there. As she wished to remain near her home, and as no Presbyterial work is available at present, she has accepted the position of church worker with the Florence Avenue Church of Los Angeles. Miss Findley has given years of devoted service as she worked to win souls to Christ and the church. Many have found the way of life who but for her never would have been drawn into it. We are most grateful for her years of service with us and our prayers and best wishes go with her into her new work.



Negro Missions

MRS. H. RAY SHEAR, Secretary,
490 Serpentine Drive, Pittsburgh 1, Pa.

THE NEGRO IN THE AMERICAN SCENE

By HARRY V. RICHARDSON, D.D., President of Gammon Theological Seminary, Atlanta, Ga.

Part II. Things Yet To Be Done

A man once declared that he was a confirmed optimist. Someone asked him why then he was looking so sad. He said he was not sure that his optimism was justified. In spite of progressive indications, we still have plenty of ground for anxious concern. Lynchings have decreased, but killings of Negroes by police and even private citizens have taken their place. It still has not been possible to apprehend the killers of the four Negroes in Monroe, Georgia, two men and two women, largely because of the lack of cooperation from the citizens of the area; and even if the killers were apprehended, there is no reason to believe that they could be punished. We have the court decisions against discrimination and the white primary, but they are just decisions—they are not yet facts in the way of life. And even to secure these decisions granting Negroes the most elementary rights, it is necessary to fight every step of the way and to fight hard. As soon as the South Carolina Primary decision was rendered last week, a South Carolina official declared publicly that there was more than one way of keeping the Democratic party white in South Carolina, and that a way would be found. Besides, not all decisions are favorable. Only last week a Virginia judge ruled that segregation of passengers is a prerogative of the carrier when it is done to preserve order, and that seating Negroes in special sections of buses preserves order. There were still two large southern cities in which the Freedom Train could not stop; Negroes still can't get good jobs; they still must live in ghettos; they must attend segregated, inferior schools; they still are denied admission to theatres, libraries, public institutions; an organization such as this with an interracial constituency still has difficulty finding a place to meet; and the noble pronouncements of the Presidential committees were met in some sections with bitter, almost violent dissent. In short, while we have made some progress, the millennium is not yet; we have moved forward—we still have far to go. The progressive events mentioned are rays of light breaking through dark skies. They may foretell the coming of a brighter day, or they may be but a momentary clearing between storms, God knows.

A working knowledge will also indicate the unpredictable, the explosive nature of this problem. Any moment it can change for the worse. Trouble can break out anywhere. A serious upset in the national economy, the appearance of an active demagogue riding on the wings of calamity, can bring to us here in America all the horrors that have made life a nightmare in other parts of the globe. Living in the heart of the problem area as I do, I find that even picking up the morning paper is sometimes a very anxious act.

But recognizing that we have much to do to keep within manageable limits a problem that can always break out

*See the November Magazine for Part I of this address which Dr. Richardson presented at a meeting of the Home Missions Council of North America.

of bounds, the second step in the working comprehension is to try to see where the problem will go in the next few years. And this is anybody's guess.

I have a friend who, when he doesn't know what he's talking about, prefaces his remarks by saying, "This is just an impression and not a conviction." I speak now in the realm of impressions.

First, migration of Negroes from South to North and South to West is likely to continue for a decade or two in a fairly steady stream. This will be due chiefly to agricultural mechanization in the South, and to the fact that Negroes are not taken into southern industry as freely as in the North. This continued movement will have two effects:

(1) It will increase the race problem in northern and western regions. To meet this intensification, the church will have to undertake a vigorous program of education in race relations—an education which is active rather than passive.

Excellent examples of this kind of education are found in the racial clinics sponsored by the Race Relations Committee of the Congregational Christian Churches through the Department of Sociology of Fisk University, or the racial clinics sponsored by the Race Relations Department of the Federal Council of Churches. The church, too, will have to help the new arrivals attain a secure and satisfactory standard of Christian living in the regions to which they go. This can be done by helping the masses piled up in ghettos to fan into more wholesome areas where a better life may be attained. A tiny experiment to this end is being attempted by the Home Missions Council through its workers at Lincoln University in Pennsylvania.

(2) The second result of continued migration will probably be to make conditions better in the South. The reduction in numbers should lessen fears and repressions and it may open greater employment opportunities for the Negroes who remain.

There is some evidence that this is happening. The progressive attainments previously mentioned are possible because of the broadening attitude. A friend who returned from a long trip about the country said to me recently: "Doctor, the South is getting better and sweeter, and the North is getting n a s t i e r and sneakier." I thought these were interesting adjectives.

The immediate task of the Church in the South is to keep our Christian consciousness alive, so that any possibilities of progress shall become realities. The Church must save us from those paralyzing fallacies that characterize so much of our racial thinking in the South, such as the belief that improvement in race relations must take time—a lot of time. It is true that improvements come slowly, but so far as we know, the Lord has not set any speed limits. They can come as fast as we make them come.

There is the second fallacy that we can be Christian brothers in separate compartments—"side by side," and "separate but equal." We see the fallacy here and do not need to analyze it. This just is not Christian love. It isn't the nature of love to push away the object of its affection. As was said last night, God wants one Church. We must be saved, whites and Negroes, from the fallacy of believing that He will be pleased with two. The Church is taking heroic steps here, which need to be continued.

I come now to the last word, a word about the tragic urgency of this problem for the Church. I believe that the race problem in all its aspects—Negro, Indian, Jew, Japanese and all the rest—is the most crucial single issue confronting the church of our time; that in a very real sense it is American Christianity's test case, and therefore it is world Christianity's test case, too.

I do not say this lightly. I speak

with deep humiliation and embarrassment. I am humble because I know the terrible cost of action in race relations —a cost I am calling upon other people to pay. I am embarrassed because I, the Negro, am the source of the Church's testing—the cause of the trouble, and I don't want to be that to anyone.

We all know the story of Lazarus and the rich man. I can often imagine that rich man saying to himself, "Why doesn't this beggar get up and go sit by somebody else's gate and send somebody else to hell?" But it was not to be. Lazarus sat at his gate, it was his problem and he was bound to meet it. Because the rich man did not, "in hell he lifted up his eyes."

Seriously, I think the race problem is the greatest single issue facing the Church because I believe it is the chief cause of secular disrespect for the Church. We are all very much bothered about the rise of secularism and we wonder what we can do about it. In truth we will be able to do nothing unless we understand the secular mind. I think the key to the secular mind is the scientific training it has received; and the essence of that scientific training in simple language is: *"Look before you believe"* and *"Believe what you can see."* If you want to speculate about what you can't see, go ahead and speculate, but call your speculations *speculations*. Don't call them Divine Truth, or Revealed Truth or Christian Truth as the theologians do. This temper of "look before you believe" and "believe what you see" is the complete opposite of the theological temper which says *"Believe whether you can see or not,"* and sometimes *"The less you can see the more you ought to believe,"* especially if some dogmatic theologian tells you to do so.

Now Christianity is predicated upon a working human brotherhood. From the very beginning it refused to ground its validity in other-worldly, mystical rites. Jesus enunciated two cardinal commandments as the essence of the new religion: love of neighbor along with love of God. He also made favor with God dependent upon right relations with one's brother. He said, If you come before God with a gift and things are not right between you and your brother, first go and be reconciled to your brother and then come and offer your gift. When Paul in his theological enthusiasm was in danger of overemphasizing creedal acceptance or faith as the mechanism of salvation, an early leader protested, "Faith without works is dead." Still more explicit, another declared: "If a man says he loves God whom he has not seen and does not love his brother, whom he has seen, he is a liar and the truth is not in him." This is strong language, but it is clear.

Christianity predicates this brotherhood and seeks to make it real. And we know that brotherhood is the world's great need. It is our only hope for a better order; it is our only chance to escape the extermination of the human species as we know it on this planet.

The secular man may be unbelieving but the secular man wants to be saved. (And salvation has come in the last two years to have a surprising "this-worldly" significance.) He knows that human brotherhood is now our only hope of survival, and he is looking frankly, factually, for any agency that can provide it.

We believe we have the necessary brotherhood potential. We believe that the Christian religion is not only *a way*, but that it is *the* way, and that it is *the* way for the *whole* of the world. To establish this brotherhood in all of life is the terrible battle to which we have been called. The fight may be hard, but men will see us, will respect and join us, as we quit ourselves in the fray like men.

We have often wanted a zealous cause such as the men of the New Testament had. We have it. God make us equal to the task.

Indian Missions

MRS. RUSSELL K. MONTGOMERY, 9 Pocono Drive, Pittsburgh 20, Pa.

LATE FOR SCHOOL

By Fred C. Patterson

It was on October third that we went to meet four Navajo children to help them get away to school and got nine children instead of the four. Yes, a few weeks late to school, it would appear. But wait! Most of those children were years late to school. Their ages were from seven to twelve and only one of them had ever been to school before. We had to leave one boy behind because he was fourteen. The school refuses to take them over twelve.

But let us go to the beginning of this story. On September twenty-ninth Rev. Andrew McGaffin and his interpreter, John Claw, and I went to Oljato Trading Post, 29 miles north from Kayenta, for our third preaching service there. At this service twelve of us gathered in the stone and adobe hogan loaned us by the trader as a meeting place. My text that day was Mark 1:1, "The beginning of the Gospel of Jesus Christ, the Son of God." We were beginning to preach this Gospel in the Oljato area and it was the beginning of hearing the Gospel for most of those present for they had not been to our other meetings at Oljato.

The contact that day with one family proved very important. Mr. and Mrs. Kayo Holiday arrived late for the service. In talking with them after the service Mr. McGaffin found they had children not in school and urged they should send them to the Government Boarding School at Dennehotso, 50 miles away. They agreed to have four children, their own and their neighbors, at the stone house at the mouth of Narrow Canyon the next Monday noon, October 3. We were to meet them there and take the children the rest of the 45 miles to Dennehotso school.

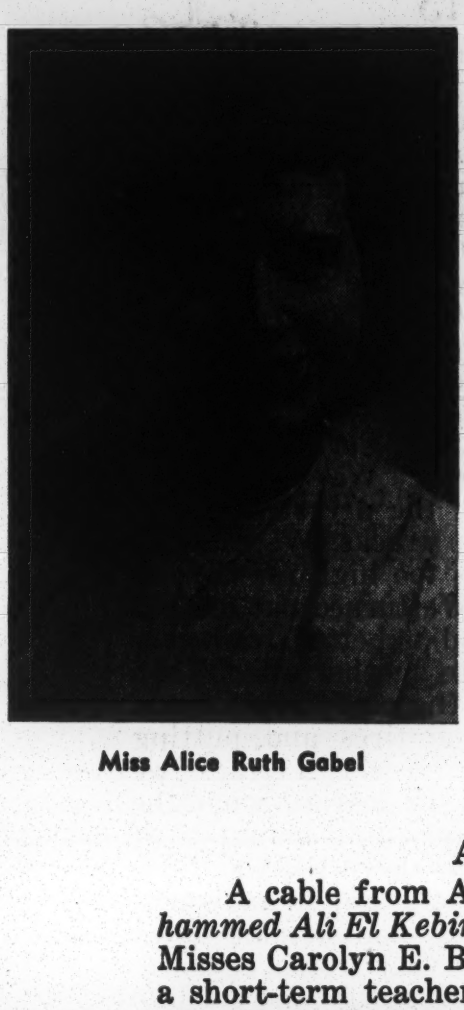
When we arrived at the appointed place they were there and they said others were coming. We could see three more coming. One father said he had two coming who were not in sight and fearing they would not get there in time asked me to go to meet them. Mr. McGaffin stayed to get the necessary papers signed by the parents of those already present. His interpreter and the father went with me in the Chevrolet Carryall to meet the two children. We went right down the wash, the dry stream bed, following wagon tracks. We came to a rock that was too high for the car to pass over. We turned out of that wash and found a better trail over higher ground to another wash. Then we got stuck in the sand in that wash. By deflating the tires and putting rabbit weed down for a track we backed out. Then I learned what the interpreter had meant by his repeated instructions to go down the wash. He meant to follow the twists and turns where the water had actually been flowing because that would be hard. I had tried cutting across and got into the soft sand dropped at the side of the current. As we went on we saw a girl coming down to the wash with a bucket. The interpreter said to stop for water. I saw no water but stopped. There in the middle of the wash was a piece of tin roofing. They lifted it and revealed a little well with water down about a foot from the surface. It wasn't clear water but helped satisfy thirst just the same. The girl filled her shiny new galvanized bucket and went to her camp.

We soon came to the father's camp along the wash. No one was there. We had missed them when we had changed our course. Before turning around I asked the man his name. When the interpreter repeated the question the father pulled out his pocket book and showed me his Social

(*Continued on Page* 251)

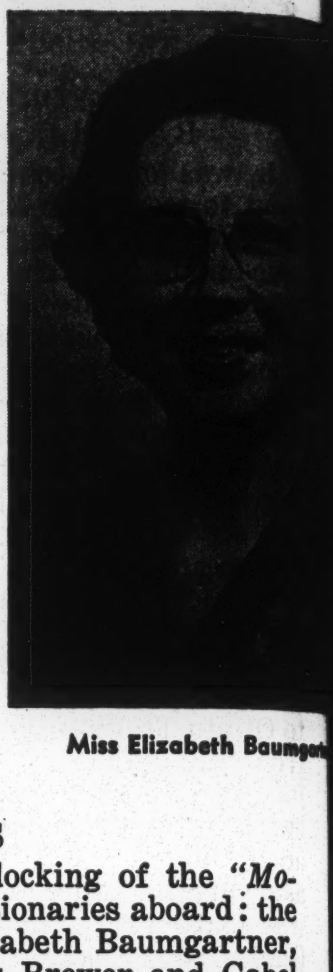
Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorn Street, Sewickley, Pa.



Miss Alice Ruth Gabel

Miss Carolyn E. Brewer

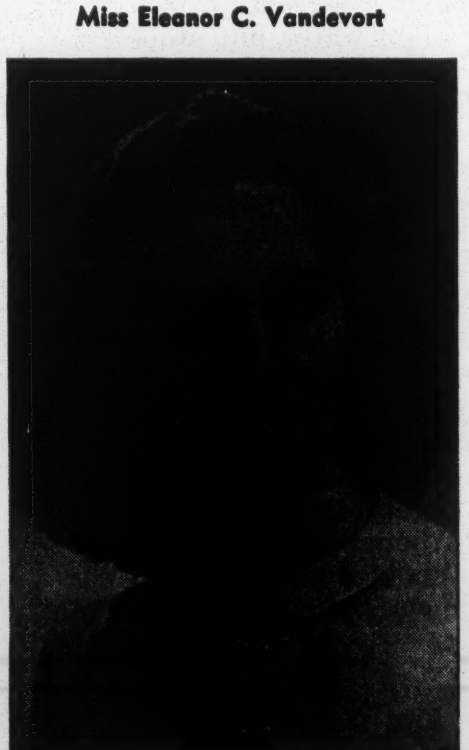


Miss Elizabeth Baumgart

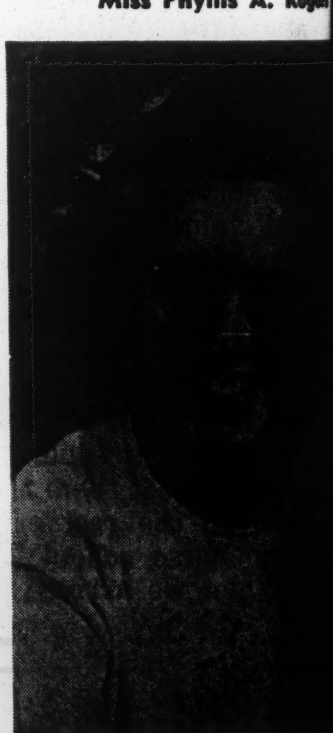
ARRIVALS AND DEPARTURES

A cable from Alexandria, Egypt, reported the docking of the *"Mohammed Ali El Kebir"* with three Women's Board missionaries aboard: the Misses Carolyn E. Brewer, Alice Ruth Gabel and Elizabeth Baumgartner, a short-term teacher for Tanta G. B. S. The Misses Brewer and Gabel are career missionaries for the North Sudan. We are happy to have word of their arrival at their destination, where they are so greatly needed.

Miss Eleanor C. Vandevort



Miss Phyllis A. Roger



The Misses Eleanor C. Vandevort and Phyllis A. Rogers sailed on October 22nd on the *"Hoegh Silver Star"* for Port Sudan. These two young women had a course in Wycliffe School of Linguistics to prepare them for language study before entering upon their career service as missionaries in the South Sudan. We commit them to Him "whose they are and whom they serve."

A DREAM COME TRUE

We are happy to announce that Dr. Mabel Rose Massey has come to America, the land of her dreams.* From Karachi to Liverpool, the trip was by boat and from London to New York by airplane, arriving early the morning of October 4. Dr. Reba C. Hunsberger, now on furlough from Sialkot Hospital, met Dr. Massey and spent a few days with her. It was the happy privilege of your Secretary to meet them in New York and welcome Dr. Massey as our guest here.

Dr. Mabel R. Massey

I quote from her letter written from the Margaret Hague Maternity Hospital, Jersey City, New Jersey:

"In spite of how tired I was when I came here, I went with Dr. Hunsberger to see a bit of New York. I was truly amazed at seeing the high buildings. When I saw Radio City Music Hall I was dazzled to see a place like that. I rested that night, although I couldn't sleep much. Next day Dr. Hunsberger took me to the Margaret Hague Hospital, where I was immediately put to work. I do hope I make the best of everything and enjoy my stay here in the States."

While Dr. Massey is in America, it will be a privilege to become acquainted with her, but let us be thoughtful of her and realize she will be busy with her work and have little time for appointments to speak. It will also take time for her to become adjusted. The present program calls for her course at Margaret Hague Hospital till December 31, 1949; then for six months at The Woman's Hospital in Philadelphia, and later at the Elizabeth Steele Magee Hospital in Pittsburgh. We hope it may be possible for Dr. Massey to attend our Presbyterial meetings and our W.G.M.S. Convention at Oxford, Ohio, in June.

*See MAY issue of "The Women's Missionary Magazine," Pages 565-566.

DOLEIB HILL, SOUTH SUDAN

"A class for Bible study meets once a month for men who desire to come; elders and teachers attend and we are studying Romans at present. The class meets at 4 p.m. on Friday, which is 9 a.m. E.S.T. to you, at which time I would appreciate your prayers that these men may come to grasp the significance of Christ's finished work for them. It is a real thrill to teach these men about the wonderful grace of our Lord. If they can just understand this truth their whole lives will change and they will have new impetus for their Christian service. We need to keep remembering our clinic leader each morning, for his is no easy task, speaking morning after morning to a group of rather inattentive villagers; babies keep fussing so mothers find it difficult to pay attention. But we do pray some hearts will be touched by the message.

"Not long ago we started praying for more patients in the clinic—and the numbers have almost doubled! What is more, we are getting many from another tribe, the Dinkas, who come from 50 miles away with big ulcers. These people, many of them, have shown a peculiar interest in the Gospel message at the Mission station up the river at Abwong and many of them have really come out and out for Christ, leaving all their old way of life and turning to Him eagerly. So we pray that these who have come in here will also respond to Him; we are having some of the Dinka teachers from the school at Obel to come here at least once a week to bring a message to these

people and during the week one of our Shulla leaders who knows Dinka, is to speak to them. What wonderful opportunities we do have!

"So you see, there is still plenty to keep us busy! May God give us big hearts—understanding hearts, hearts full of love for Him and for His people, so that in return He can fill us with all His fullness and make us grow up in Him."

Mary V. Ewing, R.N.

WAD MEDANI, NORTH SUDAN

"All our work is Adult Education and Evangelistic, but at Medani the Church is doing a worth-while piece of Adult Education work, too. In 1946 there were no Sudanese who came to our service, but the market place was full of South Sudan boys who are for a great part Christian from Christian homes or schools. They come here to work or, like other boys the world over, just to see the world and beyond. A club has been started for these boys. They have classes outside of work hours in Arabic, not their language, and in Bible. It has been paid for by contributions from the Church of England here and the North Sudan Presbytery has been giving L.E. 3.000 a month since the first of the year and at their last meeting they voted to continue it till the end of the year. Since the club started there has been a group of boys who come to church; while the number is not large, it is gradually increasing. From these club boys sixteen have been baptized and though they have not been formally received into the Church they quite evidently feel they are a part of it.

"Two weeks ago one of them died and his friends brought the body back to the club as it was the only place they had which was theirs. Then they sent to the church to ask for help with the funeral arrangements. The funeral was from the church and contributions were given to help defray the expenses, as the boys are mostly servants. Some of them do not have work and their friends stake them with food until they do find work. The church has only a few older members and the expenses of the church are heavy on them. The timely gift received will go to the club after the expiration of Presbytery aid; it is a direct answer to prayer."

Mary E. Coie

MAJI, ETHIOPIA

"I am glad to say that ten days ago I again began work in the clinic and hope to make up for lost time." (This was stated in a letter of July 31 from Mrs. Nessie Pollock. Readers, isn't this proof of answered prayer and the Lord's blessing on the simple means used for the recovery of our injured friends at Maji?)

"These wet days we have uncertain numbers, some days just a few and again twenty and over. Because of my lameness I go up just once a day; formerly I went back in the afternoon to clean up and make up supplies. I am grateful for the gift sterilizer, it works marvelously.

"Mrs. Russell is making good progress; she now walks with two sticks and is well on the way to normal walking.

"Mr. Russell got the front door in for our house and you would not believe the difference it makes in our comfort. He used the two glass panels he bought on the way here, and it makes the room light and also shows the magnificent panorama of the valley and hills. Miss Halewood planted cosmos outside the front door while I was in Egypt and now we have all this brightness. I am glad she is interested in gardening; it is a wonderful hobby, but I only enjoy picking the fruits of the garden! The clinic place is beginning to look nice too with its flower beds, and altogether it is a different place from last year.

"I am glad to say that I am quite healed and walk up and down to the clinic without the aid of a stick any more. I had my first mule ride last

Saturday when I went to a place three-quarters of an hour's ride away to see a typhus case. Now I look forward to the time when my own mule can be bought. This is the wrong season because of tsetse-fly sickness. Mr. Russell expects to buy my mule at Association time, as one cannot buy a good mule here, it seems."

LITERACY NEWS

Culled from the Adult Literacy News Bulletin of The National Christian Council of India, Burma, and Ceylon:

Results of Three Years Efforts in Pasur District of the United Presbyterian Church. In April 1944 after much prayer, our present director, Master Lal Din, presented himself for a trial. He was quite ignorant of our prayers. June found him with an organized center, around Sian, of five villages. During the last of July, 1946, by request of the people, another center around Pan was begun. First, there were four villages which soon grew to seven, and very recently five more have become interested.

One young woman's father asked his daughter, "Inayat Bibi, what has been gained by teaching you to read? You will only get married and go to your husband's home to live."

Inayat Bibi's interesting reply was, "Where does this canal, which passes through our village, begin?"

1. Adult Literacy Director.

2. Elder Lal, who six years ago had his First Lesson by Miss Eva M. Hewitt; later, he attended a Night School.

3, 4. Students of 2 who have finished reading two Gospels, the Second Class of Arithmetic, and Letter Writing.

2, 3, 4. Received New Testaments upon completion of their Examinations. Eight other Students had planned to be ready for Rewards when Miss Laura R. Maclachlan returned from vacation.

This picture from Pasrur District shows our Bible Women at their Annual Refresher Course as they were ready to go out for practical work. 1, 2, 3 are recent converts to Christianity. The 1949 Training School was held in Gujranwala

"From the head canal," came the answer.

She asked again, "Do only the people of the head canal area profit from its waters?"

Her father replied, "No, for it waters our village and others also."

Then she said, "In this way also I will help others by teaching them the Word of God."

SIALKOT CITY, PAKISTAN

"Results from the Government examination finally arrived, and the Normal Class all passed. The High School, which represented the first class sent from our own school, had three out of four pass; this was good for this year, for the whole province had only fifty-seven per cent pass. Our Eighth Class, which was so weak I expected most to fail, had twelve pass out of fourteen. We shall see what we can do next year. There are 350 enrolled in the school.

"The past term has been a busy one. Two teachers had typhoid, but we were fortunate to get good substitutes. I feel well initiated into the school. There have been many things to be thankful for. We would like to see the Kashmir situation settled. Most of our older girls went home with pictures to teach Bible stories to ones in their villages and some were prepared to teach others to read. It will be interesting to hear the results when they return."

M. Evelyn Cathcart

Building Tanta School Of Nursing

"We have just completed building six rooms on the top of the old kitchen to make space for the new School of Nursing. These rooms will probably house most of our graduate native nurses. I took these pictures one morning as the rooms were about half completed. Almost all the work of the building of these rooms devolved on five laborers, two masons, and a foreman. The five laborers carried up the large mass of bricks, mortar, sand, etc., on the top of their heads, going up a long, 2-way ramp up the side of the old building.

"I have been interested in the way the girls carried bricks on their heads, and so the first picture shows one of the laborers loading herself. First, she puts a very small board on her head and then, sitting in a perfectly straight position, she puts two bricks one way and then two the other way, loading her own self, until she has twelve bricks on the top of her head. Some women carry even more. It is amazing to see how this girl rises with perfect carriage and walks off without the slightest doubt that the bricks will stay in their proper place.

"The second picture shows her walking away with these bricks on her head.

"The third shows her facing the camera on the ramp going up the side of the building. Beyond you will see a portion of the old hospital, and the screens to the extreme left go off to the children's ward.

"The fourth picture I took from a bend in the ramp showing not only the girl herself carrying up bricks, but behind her a man laborer carrying fourteen bricks on his shoulder.

"The fifth picture gives a very rough idea as to how the stone masons fitted the bricks in place.

"The sixth picture shows the faces of these two stone masons. They are really very skillful, and the product they turn out is something to be proud of.

"The last picture shows the group of five laborers who carried the entire material for the six rooms to the top. The girl with the broad grin standing next to the man is a deaf mute. Quite a number of months previously she had been working on a nearby construction and had been rather badly wounded in the leg. She was brought to our clinic and, although extremely fearful for what might happen to her, bore up well while I put about eighteen stitches in her leg. So on the first day that I visited the place where they were building the new rooms, this girl ran up to me, making all sorts of funny noises. I must say that for a moment I didn't recognize her. Then she showed me the long wound on her lower leg, which immediately jogged my memory into action.

"These workers impressed me in that all the time they were working, they were joking and laughing and many times singing. They worked together as a team, and all of them were proficient when it came to using sign-language in talking to the little deaf mute.

"The rooms are now completed and are being furnished. In a week or two we hope the nurses will have moved in."

Paul W. Jamison, M.D.

NEAR EAST—CAIRO, EGYPT*

A former army ambulance and a mission houseboat called the *"Ibis"* are means of distributing books to Upper Egypt. Dr. Davida Finney and Miss Halana Makhail, United Presbyterian literature workers, visit village churches near the Nile River using the houseboat as base and the ambulance as Bookmobile by which they can get Christian literature to church libraries. Since 1930, when Miss Finney began building church libraries, the number has grown to 149; they often consist of only one shelf of twenty or thirty books.

The houseboat in service for transportation of missionaries up and down the Nile since 1860, is a sailing boat with cabins, lounge, kitchen and bath. A driver takes the Bookmobile along country roads that parallel the river to each new point where the houseboat is moored, and the literature workers drive each day in this converted ambulance to the little country churches, which otherwise would have little means of stocking good books for pastors and congregations. The literacy campaign in Egypt is being strengthened by the appointment of Miss Makhail as director of the campaign. The Conference of British Missionary Societies of Great Britain and Ireland is furnishing funds for this important work.

The Near East Christian Council has elected Dr. E. E. Elder, Secretary for Literature. With the growing literacy rate among Egyptians, the Christian Church must see to it that there is an abundance of good literature available for those learning to read.

LUXOR, EGYPT

"The work in this three-hundred-mile district is challenging and as I have only four Bible teachers to cover it, it seems almost futile, although they do their best. We have two girls from this district in the Bible Training School who will soon finish and be ready to work, but my small appropriation is not sufficient to pay even their small salaries and travel. Will you not pray for this object? We had prayed for girls to enter this needy field and now they are ready for work, but we have no salaries for them. The women and girls in these towns and villages are clamoring for a Bible teacher to come to them. Oh, let us pray and pray that teachers may be sent to them in their darkness.

"We visited many of these towns from the houseboat *"Ibis"* last winter for two months in the north end of the district, and this winter we hope to go to the south end, beginning in Aswan. But what is one visit in two years? This boat work is most promising.

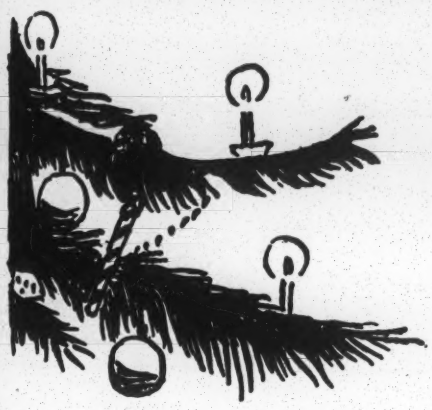
"Please pray for my young Bible teacher, Iffa Yunan, a lovely, consecrated, bright Christian who had a serious break in the spring. She is better now, but pray for her complete restoration and return to the Lord's work which she loves.

"We do not want to close our promising girls' club work and Sabbath School for street children. This work in our community room for poor illiterate girls has been so blessed under her ministry that many girls have learned to read the Bible, sew, write, etc., in its classes. We need equipment for this work — looms, blackboard, chalk, cloth for samplers, sewing things, as well as a salary for a part-time sewing teacher, also benches and matting. Pray for these pressing immediate needs in Luxor District."

Esther W. Wilson

*(From "News Letter" issued by Committee on World Literature and Christian Literature of the Foreign Missions Conference of North America.)

Every noble life leaves the fibre of it interwoven forever in the work of the World. — *Ruskin*



Literature

MRS. WALTER H. HOLT, Secretary
904 Publication Building, Pittsburgh 22, Pa.

CHRISTMAS is here — and so is the new *Wall Chart* of Memory work for United Presbyterian boys and girls. It was originally intended for Juniors but many Teenage societies are finding it desirable. Many also are finding it the answer to a real Christmas gift for child or grandchild or for the Sabbath School room or individual class. $2.50.

ATTENTION — *Presbyterial Literature Secretaries!* (1) Many, many thanks to you for the best cooperation we have ever had in regard to one of your duties: "Pack the unsold material securely and return as soon as possible together with a check or money order for material sold." Within four weeks, 27 Presbyterial orders were sent out. At least one copy of each book, besides other current material is sent with an order, and so it can be seen how this literature becomes unsalable unless returned soon. Please accept our thanks, and please keep up the good work! (2) Something new: not exciting—but necessary. You will see on your "duties" sheet, next to the last item: "Compile your annual report and send to the W.G.M.S. Literature Secretary by April 15." For some long-standing and unknown reason, such a report (from Presbyterial to W.G.M.S.) has never been required in this department but it has been decided that from now on, in order to make this point uniform in all departments, this report will be sent to you from this office to be compiled and returned for the general report of the year's work. (See new Officers' Packet—Free)

* * *

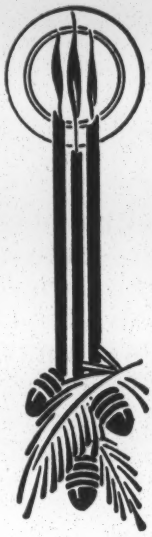
Work Book on Japan—by Mrs. E. D. McKune: a 24-page mimeographed booklet of suggestions adaptable for use in missionary society programs, study groups or schools of missions. $.45.

* * *

A Torch in Japan—Story of Michi Kawai, great Japanese Christian woman and author of 1950 World Day of Prayer Program. $.25.

LITERATURE FOR
JANUARY PROGRAM:

Japan Begins Again—Paper, $1.00—Cloth, $1.50; Guide—$.35
Which Way Japan—$.60; Guide $.40
Seven Stars — $1.00—$2.50; Guide $.40
Songs from The Land of Dawn—$1.50; $2.00
Tales from Japan—$.75
Fun and Festival—$.35
Two Swords—$.15
A Torch in Japan—$.25
Where the Carp Banners Fly (Junior)—$1.00—$1.75
Toshio and Tama (Primary)—$1.00; $1.75; Guides for Junior and Primary—$.35
Work Book on Japan—$.45
Political Map—$.50
Outline Map—(small) per doz. $.25 (large) each $.25
Picture Map—$.75



Temperance And Reform

MRS. W. J. HARPER McKNIGHT, Secretary
1007 Brookline Blvd., Pittsburgh 26, Pa.

It is with real enthusiasm that I recommend the following NEW material as I plead for an increased interest in its use throughout the entire Church. May I emphasize again and again the absolute necessity for *teaching our children the truth about alcohol!* Therefore in pursuance of this policy, every Temperance and Reform Secretary is urged to regard it her solemn responsibility to interest all leaders and teachers of youth in her church in Alcohol education.

Secure the following books from the Literature Department, share them with your pastor and other leaders in the church and *together* plan to present this material in the most effective, persistent, and enthusiastic manner possible:

FOR PRIMARY GROUP
(Grades 1, 2, 3)

1—Baker: *The Three Partners* (20 cents, paper.)
50 pages, invaluable for any teacher. Clever illustrations and very appealing to children.

2—Crabb: *Mrs. Gray Bunny's Children.* (20 cents, paper.)
Mrs. Gray Bunny's Children Still Learning. (20 cents, paper.)
Mrs. Gray Bunny's Health Color Book. (20 cents, paper.)
These three are particularly suitable for pre-school and first grade children. All small children will love them.

3—Set of three *Health Cards* for coloring. For small children. (Free.)

4—Leaflet—*What the Fairy told the Queen.* (Free.)

5—Leaflet—*Mr. Beer Bottle takes a walk.* (Free.)

FOR INTERMEDIATE GROUP
(Grades 4, 5, 6) in addition to the preceding

1—Baker: *Here's Health to You.* (35 cents, paper.)
Physiology made interesting and very easy. Countless clever illustrations. Easy reading for children above 5th grade.

2—Baker: *Inside Information,* or, *The Astonishing Adventures of Richard Stanley Jones.* (20 cents, paper.)
50 pages. Ten chapters. A little boy who hated physiology wished, if he had to learn all those things, he could see inside himself—and his wish came true. Suitable for children's reading above 4th grade.

Caldwell: *Answers to Alcohol.* (25 cents, paper.)
Stories of fifteen visits made by a class to the Chemist, Doctor, the Insurance Man, Police, etc., to ask about alcohol. Very realistic and informative and guaranteed to hold the interest of youth.

FOR JUNIOR HIGH
(Grades 7, 8, 9) in addition to the preceding

1—Harkness and Fort: *Youth Studies Alcohol.* (75 cents, cloth.)
Ten chapters. Suggestions to teachers. Prepared especially for Junior High age.

2—Donnelly: *Alcohol and the Habit-forming Drugs.* ($1.00, cloth.)
218 pages. The official text for the public schools of North Carolina. The subject matter is interesting; the illustrations are excellent.

FOR SENIOR HIGH, COLLEGE LEVEL, AND ADULTS

1—*The National Forum: The Alcohol Problem Visualized.* ($1.75, cloth.)
Graphs, charts, cartoons, etc., presented in a most vivid and compelling way. Every Christian leader should possess this book.

There has been some inquiry concerning Poster material therefore we are glad to announce that we have secured the *Alcohol Education Scholastic Series.* These are 11½ x 17 inches, illustrated in colors and with the pictures and testimonials of famous Athletic Coaches such as, Glenn Cunningham, "Tuss" McLaughry, Alonzo Stagg, Matt Mann, Tom Hamilton, etc. There are 16 different ones, 10c each. We suggest that you interest the boys of the Bible School, Youth Groups, Scouts, etc., in mounting them and preparing them for display on bulletin boards in the Church, in Scout Rooms, etc. Such information makes a profound impression on impressionable youth. We suggest you purchase the entire set and use them over a long period of time.

We also have several small pictures, approximately 4 x 6, which younger children could mount for attractive display, or use in a scrap book in a class on Alcohol Education.

Remember:

THE TRUTH ABOUT ALCOHOL MUST NOW BE TOLD OUR CHILDREN—AND WE MUST TELL IT!

INDIAN MISSIONS

(*Continued from Page* 241)

Security card. There was his name, Dave Daniels. On our way back we caught up with his family, two older daughters on horseback, and the two for school both on one donkey. We took the two with us and hurried back to the stone house. We had been gone so long that Mr. McGaffin feared I was in trouble with the car. When he began to make out the papers for the two he found they had no English name. They had to have English names for the Government record. He had started with the girl as she was the older of the two and so he named her Grace for Mrs. Patterson. When he came to the boy he naturally had to name him Fred. Now Mrs. Patterson and I have name sakes, Grace and Fred Daniels.

Seven families were represented in that group of nine children. Kayo Holiday had been busy among his neighbors letting them know of this chance for their children to go to school. How those children did chatter to one another riding along with us in the Carryall and eating pinon nuts along the way. The interpreter told us they were asking one another who had ever been in a car before and if any had ever been sick in a car. Most of them had never been in a car before. None of them became car sick on this trip. But one little seven-year-old was homesick when we stopped at the school and he knew that was where he was to stay. He cried but that was over soon when all were treated to bread and jam and dried peaches in the school kitchen.

From an educational viewpoint these seem to us the first fruits of our work in the new area. What possibilities there may be in these nine lives! Pray that there may be spiritual fruit in their lives also as Rev. and Mrs. McGaffin lead the 150 children in the Dennehotso school in religious education classes each week.

Tributes

Mrs. P. D. Campbell

The Mary M. Hill Missionary Society of the Sixth United Presbyterian Church, Pittsburgh, Pa., wishes to pay loving tribute to the memory of Mrs. P. D. Campbell, who passed away August 4, 1949.

For more than 25 years our organization was supported by the prayers, personal endeavor, gifts and counsel of Mrs. Campbell. Her Christian personality influenced every one with whom she came in contact. She was a friend of young people, having unusual understanding of their problems and needs.

We believe that Mr. Campbell and the immediate families will be comforted in the thought that her influence and love will be remembered so long as the Mary M. Hill Missionary Society, or any of its members, shall live.

Her life, so richly endowed and so consecrated, will forever remain a challenge to our Society to inspire us to more diligent Christian service.

While we mourn our loss, we remember it is her gain and rejoice in the thought that she could answer, "I am ready," and that she has already heard the Master say: "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

Margaret E. Adams
Betty Finch
Gladys Hazlett

Mrs. Mina Tidball

The Women's Missionary Society of the United Presbyterian Church of Santa Ana, California, wishes to pay a loving tribute to the memory of Mrs. Mina Tidball, who was born June 1, 1860, and passed to her reward April 9, 1949. She was a most faithful member of the missionary society, Bible School teacher and WCTU worker.

Reverend Milford Tidball passed away several years ago. They were both wonderful Christian workers and much beloved by us all. We extend sympathy to their two daughters.

The Committee

Mrs. John Lytle
Mrs. J. F. Jamieson

With a deep sense of loss to our church and community, we record the home-going of two of our faithful members, both wives of former pastors of the Ninth Avenue church of Monmouth, Illinois.

Mrs. John Lytle, five days after suffering a stroke, passed away September 12, without regaining consciousness.

To the end of her life she maintained an interest and helpfulness in the activities and welfare of the church and Women's Missionary Society.

Mrs. J. F. Jamieson joined the heavenly host on September 23, passing away in sleep.

Her interest in Ninth Avenue was lifelong, her husband having been the first pastor of the organization, and this having been their church home since his retirement.

As long as she was able she was an earnest, devoted worker in the church, Sabbath School and Women's Missionary Society.

The Missionary Society extends sympathy to the bereaved of both families.

W. M. S. of Ninth Ave.

Mrs. Celestia Prugh

The Sugar Creek United Presbyterian missionary society wishes to pay tribute to the memory of Mrs. Celestia Prugh who was called to her heavenly home, August 28, 1949. Mrs. Prugh was loyal to the church in all its departments. As long as health permitted she was found in her place in the Sabbath School and in the missionary society.

We rejoice that she is free from her earthly suffering and has gone to be with her Saviour.

The Committee

Mrs. Nancy Paine Mitchell

The Women's Missionary Society of the Sugar Tree Grove church near Monmouth, Illinois, mourns the loss of a devoted and beloved member, in the death of Mrs. Nancy Paine Mitchell on July 4, 1949.

She was faithful to her church and to her home, taking part in the activities of both as long as her health permitted. When failing health prevented her attendance at the services, she retained her keen interest in all the church work, particularly the Women's Missionary Society, of which she was a life member. We have lost a friend whose memory we cherish. To her family we extend our heart-felt sympathy.

Committee

Miss Margaret S. Kelso

The Flora Jamison Mission Circle of the Center United Presbyterian Church, of Midway, Pennsylvania, wishes to pay loving tribute to the memory of Miss Margaret S. Kelso.

We shall long remember her as a faithful member of our society and a willing worker. The privilege of counting many of the missionaries among her friends greatly enlivened her interest.

Her unfailing cheerfulness during a long illness was an inspiration to her many friends.

Her call to her heavenly home on September 3, 1949 terminated a life of service to the community and to her church.

To her sister and brother we extend our sincere sympathy.

The Committee

Mrs. Blanche Bromermer Hays

The Women's Missionary Society of the White Oak Springs United Presbyterian Church, Conoquenesing, Pa., wishes to pay loving tribute to the memory of Mrs. Blanche Bromermer Hays who departed this life May 3, 1949. Although her place will be vacant in our church and Society we know she is now serving before the throne of her beloved Lord with those who serve Him day and night. We extend our heartfelt sympathy to her son, Chester B. Hays of Pittsburgh, and to a sister, Mrs. Howard Oaks of Butler, and commend them to the care of Him whom she loved and served.

Committee,
Mrs. P. C. Anderson
Mrs. L. M. Rose

Mrs. Margaret Giesecke

The Women's Missionary Society and Berean Bible Class of the Seventh Church, North Side, Pittsburgh, Pa., wish to pay loving tribute to the memory of Mrs. Margaret Giesecke, called Home suddenly on October 5, 1949. The summons came quickly. She had no time to bid her loved ones farewell, but she was prepared.

She came among us about seven years ago to live with her niece, Mrs. S. A. Work and Dr. Work. We always called her Aunt Margaret. Though quiet and of a retiring nature she was always about her Master's business, visiting the sick and working in the church.

We miss her sorely, but our loss is her gain. Like Paul, for her to live was Christ, but to die was gain. We extend our sympathy to Dr. and Mrs. Work, also to her two sisters yet living. Blessed are the dead who die in the Lord. Asleep in Jesus. Rest in peace, Aunt Margaret.

Committee

Mrs. Emma L. Cody

The women of Chicago Presbyterial wish to pay tribute to the memory of Mrs. Emma L. Cody who went to her heavenly home on June 26, 1949.

She served as treasurer of our presbyterial for twenty-seven years. She was always loyal to her church and to her God. We are grateful for the privilege of having known her for so many years. To her family and friends we extend our sincere sympathy and commend them to Him who said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

The Committee

Mrs. John Thom

The members of New York Presbyterial Missionary Society offer a tribute of love to the memory of Mrs. John Thom.

From the time of her marriage to Mr. John Thom, a charter member of the Palisade Avenue United Presbyterian Church, Union City, New Jersey, Mrs. Thom had been a faithful member of that church serving in the Sabbath School, in the Ladies' Aid Society, in the Women's Missionary Society and in any capacity where she was needed.

Mrs. Thom held several offices in Hudson Presbyterial Missionary Society. From the time of the union of New York and Hudson Presbyterial Missionary Societies Mrs. Thom was secretary. In the spring she asked to have a brief rest, but our Heavenly Father saw fit to give her Eternal Rest. And so on June 20, 1949, Mrs. Thom suddenly went to join her Saviour, and her husband who had preceded her in death but a few short weeks. She rests from her labors and her works do follow her.

To her daughters and brothers we extend our sincere sympathy.

Committee,
Caroline Aldridge
Gertrude B. Scott

Mrs. Florence Kirschner

The Stephen's Missionary Society of the United Presbyterian Church, New Florence, Pa., wishes to pay tribute to the memory of Mrs. Florence Kirschner, who answered the call of the Master on July 29, 1949.

She was not only a loyal worker in the Missionary Society but also the faithful teacher of the Losegi Sabbath School Class. Her life was truly an example of the precepts she taught. When she was unable to be present on Sabbath mornings she taught her class in her home when health permitted.

She was devoted to the work of her church, and being a musician, gave freely of her time and talents to it. She was the church pianist and choir director for many years.

We deeply regret our loss but are grateful for the memory of her fine Christian character, her wise council and her zeal for the cause of Christ. Her life will ever be an inspiration in the hearts of her Missionary Society, her Sabbath School Class and her host of friends.

To her husband and children we extend our sincere sympathy and commend them to her Saviour, whom she loved and served so well. She heard her Master say, "Well done, good and faithful servant, enter into the joy of thy Lord."

Committee

Mrs. Lillian Alexander

The Women's Missionary Society of the U.P. church of Easton, California, wishes to pay tribute to a well-loved member of our society and church, Mrs. Lillian Alexander, who was suddenly, in an accident, called to her heavenly home on October 9, 1949. Her devoted and capable service in our society and especially in the Sabbath School for many years, performed in a humble and fine Christian spirit, has had a valuable place in our church life.

To her husband, an elder in our church, and to her sons and daughters, well trained in Christian service, we extend our sincere sympathy. The Committee

FOREIGN MISSIONARIES UNDER THE W.G.M.S.

% American Mission is used with each foreign address

EGYPT

*Miss Mary T. Anderson, R.N., 1948 — Assiut
*Mrs. Don Armstrong, 1947 — Cairo
*Miss Margaret M. Bark, 1948 — Cairo
*Miss Elizabeth A. Baumgartner, 1949 — Tanta
Miss Helen R. Brownlee, R.N., 1931 — Assiut
Miss Anna B. Criswell, 1905 — Assiut
Miss Mary Frances Dawson, 1922; 1945 — Cairo
Mrs. Ada A. Dunlap, 1926 — Assiut
Miss Lucia Dwight, 1919 — Mansura
Miss Davida M. Finney, 1915 — Cairo
*Miss Lois M. Finney, 1948 — Cairo
Miss Elsie M. French, 1909 — Cairo
*Miss Margaret Gettemy, 1949 — Tanta
Miss Martha C. Glass, 1921 — Luxor
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice Grimes, 1924 — Cairo
*Miss Faith E. Hamilton, 1948 — Cairo
Miss Nellie V. Hill, R.N., 1945 — Tanta
*Miss Marian L. Jamieson, 1948 — Assiut
Miss Millie I. Kelso, 1946 — Benha
Miss Lois D. Kingan, 1926 — Cairo
*Miss Helen V. Kirkness, R.N., 1947 — Tanta
*Miss Mattie Mae Klingaman, 1949 — Cairo
*Miss Mary Lou Lash, 1948 — Assiut
Miss Lucy Lightowler, 1921 — Cairo
*Miss Mary L. Markley, 1948 — Cairo
Miss Helen J. Martin, 1915 — Cairo
*Miss Beatrice McClellan, 1947 — Cairo
Miss Jeanette L. McCrory, 1916 — Minia
Miss Sarah B. Meloy, 1923 — Cairo
*Miss Shirley A. Moss, 1948 — Tanta
Miss Lucile B. Nichols, R.N.A., 1945 — Tanta
Miss Helen J. Noordewier, 1921 — Beni Suef
Miss Venna R. Patterson, 1924 — Tanta
Miss Frances Patton, 1922 — Mansura
*Mrs. May L. Podbreger, R.N., 1949 — Tanta
*Miss Ruth N. Purdy, 1949 — Assiut
*Miss Mary E. Reed, 1948 — Assiut
Miss Martha A. Roy, 1935 — Luxor
Mrs. Rachel T. Seiver, 1925 — Benha
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Beni Suef
*Miss Norma Lee Squires, 1948 — Cairo
Miss Marie F. Tait, 1925; 1948 — Assiut
Miss Alberta A. Tedford, R.N., 1945 — Tanta
Miss Mary C. Thompson, 1939 — Tanta
Miss Mary L. Thompson, 1917 — Assiut
*Miss Edith M. Vorhis, 1949 — Cairo
Miss Helen M. Walker, 1930 — Assiut
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ruth M. Williamson, 1924; 1944 — Tanta
Miss Elizabeth M. Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Cairo
Miss Laura B. Wright, 1921 — Tanta

ON FURLOUGH

Miss M. Stella Robertson, 1922 — 111 S. 5th St., Sterling, Kan.

WEST PUNJAB, PAKISTAN

Miss Margaret E. Ballantyne, 1941 — Cambellpur
Miss Minnie E. Beatty, 1912 — Abbottabad
Miss R. Jean Black, 1921 — Pasrur
Miss M. Lois Boyd, 1919 — Sangla Hill
Miss N. Addaline Brandon, 1931 — Rawalpindi
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Marie E. Cash, R.N., 1926 — Pasrur
Miss M. Evelyn Cathcart, 1925 — Hajipur, Sialkot City
Miss Edith M. Drake, 1947 — Gujranwala
Miss Margaret Fehlman, 1912 — Sheikhupura
Miss Dorothy M. Fisher, 1947 — Rawalpindi
Miss Betsy Fleming, 1913 — Sheikhupura
Miss Evva P. Hartig, R.N.A., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Hajipur, Sialkot City
Miss Alice G. Hill, 1938 — Sargodha
Miss Mary Kyle, 1904 — Pasrur
Miss M. Frances Lincoln, R.N., 1933 — Salkot City
Miss Glendine Lundquist, R.N., 1933 — Salkot City
Miss Laura R. MacLachlan, 1938 — Pasrur
Miss Elizabeth F. McConnell, R.N., 1931 — Sialkot City
Miss Evelyn M. McKelvey, R.N., 1937 — Sialkot City
Miss Margaret L. Murdoch, 1924 — Sangla Hill
Miss Marian T. Peterson, 1930 — Gujranwala
Miss Laura Reynolds, 1924 — Sargodha
Miss Louise Scott, 1916 — Gujranwala
Miss Elizabeth H. Turner, R.N., 1947 — Sialkot City
Miss Helen V. Weede, 1928 — Campbellpur

EAST PUNJAB, INDIA

Miss Vida J. Graham, 1922 — Pathankot
Miss S. Jane Lamont, 1928 — Pathankot
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Helen C. Sharp, M.D., 1932; 1944 — Lady Irwin Sanitarium, Jubar via Sanawar, Simla Hills, East Punjab
Miss Vivian L. Trimble, 1921 — Pathankot

*Short Term Workers.

ON FURLOUGH

Miss Ruth I. Ardrey, 1924 — 826 S. Ogden St., Denver, Colo.
Miss Frances E. Brown, '27; '37 — 810 Glenview St., Philadelphia 11, Pa.
Miss Reba C. Hunsberger, M.D., 1921 — 933 W. Main St., Norristown, Pa.

ANGLO-EGYPTIAN SUDAN

Miss Carolyn E. Brewer, 1948 — Khartoum North
Miss Mary E. Coie, 1919 — Wad Medani
Miss Una Coie, 1918 — Khartoum North
Miss Mary V. Ewing, R.N., 1940 — Doleib Hill
Miss Marian I. Farquhar, 1945 — Nasir
Miss Alice Ruth Gabel, 1948 — Omdurman
Miss Ray Huffman, R.N., 1924 — Nasir
*Miss Rosaltha Kenagy, 1947 — Atbara
Miss Aleta J. Matthews, 1946 — Khartoum North
Miss Jean Maxwell, M.N., 1946 — Nasir
Miss Marguerite M. McClellan, 1926 — Atbara
*Miss M. Helen McCoy, 1947 — Khartoum North
Miss Dorothy L. Rankin, 1946 — Doleib Hill
Miss Phyllis A. Rogers, 1949 — Khartoum
*Miss Mary L. Shields, 1947 — Khartoum North
Miss Frances Turk, R.N., 1921 — Khartoum North
Miss Eleanor C. Vandevort, 1949 — Nasir
Miss Joan E. Yilek, 1948 — Akobo

ON FURLOUGH

Miss Mary Jane McKnight, 1922 — 309 Entrance Drive, Ellwood City, Pa.
Miss E. Verna Pillow, 1930 — 428 N. 16th St., San Jose, Calif.
Miss Mary K. Smith, M.D., 1944 — North Bend, Neb.

ETHIOPIA

Miss Marjorie Faught, R.N., 1933 — Sayo
Miss Eileen Halewood, R.N., 1947 — Gore
Miss Mary Nell Harper, R.N., 1948 — Sayo
Miss Marguerite M. Lienard, 1948 — Addis Ababa
Miss Hazel J. McGeary, 1946 — Sayo
Miss Ruth M. Nichol, 1933 — Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 — Maji
Mrs. Ruth L. Walker, 1923 — Addis Ababa
(All Maji and Sayo mail: Box 1111, Addis Ababa)

ON FURLOUGH

Miss Ruth C. Beatty, 1920 — 1 W. 8th St., Ocean City, N. J.
Miss Isabel Blair, 1922 — 3944 McClure Ave., Pittsburgh 12, Pa.

UNDER APPOINTMENT

Miss Evelyn McFarland, 1919; 1949; — R. D. 8, New Castle, Pa.
*Miss Elizabeth Hopkins, 1949 — 513 Hill Ave., Pittsburgh 21, Pa.
Miss Inez M. Sutton — 106 Ninth St., Donora, Pa.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 — United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909, Box 390, Webb City, Mo.
Mrs. Mary K. Coventry, 1908; 1918 — 1128 State St., Emporia, Kansas
Miss Minnehaha Finney, 1894 — 121 North 7th St., Sterling Kansas
Miss Rena L. Hogg, 1899 — Assiut, Egypt
Miss Dora B. Mason, 1918 — Assiut, Egypt
Miss Elizabeth McKibben, 1924 — 1428 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 — Aledo, Illinois
Miss Marion A. Paden, 1902 — 12467 Cedar Road, Cleveland, Ohio
Miss Laura B. Walker, 1904 — Penn & Trenton, Pittsburgh 21, Pa.
Miss Ida Whiteside, 1913; 1935 — 25 Prospect St., Greenwich, N. Y.
Miss Ruth A. Work, 1904 — 2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 — Penn and Trenton, Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908 — 263 Park St., Socorro, N. Mexico
Miss Mary J. Campbell, 1884 — Box 992, Santa Ana, California
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Flora Jameson, 1903 — Penn and Trenton, Pittsburgh 21, Pa.
Miss Mary E. Logan, 1891 — 325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 — United Presbyterian Home, Washington, Iowa
Miss Georga Wengert, 1919 — Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 — Caroline Ave., R. D. 3, Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911; 1919, Lenox, Iowa

HOME MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Pearl Bear—Wheelock Academy, Millerton, Okla.
Rev. H. W. Gordon—R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer—Warm Springs, Oregon
Mr. Louis Mitchell—Tama, Iowa
Rev. F. C. Patterson—Kayenta, Arizona
Mr. F. E. Plank—Simnasho, Oregon

CITY AND PRESBYTERIAL

Mrs. Mary Ciancio—Wilkinsburg, Pa.
Miss Jean Dickey—Bloomfield, N. J.
Mrs. R. G. Russell—36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter—1920 Yolo Ave., Berkeley, Calif.
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LEARNER'S QUIZ

(Each question may be answered by one or two words)

1. Who has translated many Japanese poems into English?
2. What animal is used as a symbol of 1949 in Japan?
3. What percentage of Japan's cities were destroyed during the war?
4. What is the name of the religion that means "way of the gods"?
5. "Nirvana" belongs to what religion?
6. What proportion of the Japanese population is Christian?
7. How does Japan compare with the United States in population?
8. What state in the U.S.A. is approximately the size of Japan?
9. What disaster caused the U.S.A. to befriend Japan in 1923?
10. What act in 1924 of the U.S.A. was interpreted as unfriendly to Japan?
11. For how many years was Japan a "hermit nation"?
12. Who opened the doors of Japan in 1854?
13. Name two pioneer missionaries to Japan?
14. What Japanese was converted as the result of finding a Bible in Nagasaki Bay?
15. Who was the first Nisei to go to post-war Japan as a missionary?
16. An R.C.A. missionary teaching in the Michi Kawai school in Tokyo?
17. Who said, "Japan today is in the valley of dry bones"?

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Oxford, Ohio, June, 1950

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LIGHT OF THE WORLD

"Jesus . . . the Light of the World."
—John 8:12

O ever shining Light divine,
"Light of the world, dear Saviour mine,
Shine faithfully.
Shed Thy bless'd rays 'mid darkened scenes.
Shine constantly.

O God, Thou Father of all lights,
Through all in life that man affrights,
Shine soothingly.
Let peace and calm and saving power
Dispel the night of sin's dark hour,
Shine gloriously.